

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, August 12, 1925

No. 1

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

WESTBOROUGH INSANE ASYLUM

Some readers of the CRITIC may remember a series of articles descriptive of the methods which Massachusetts uses in its insane asylums and the way in which, under semblance of law, sane persons are railroaded to an asylum in order to get rid of them, whether it be for spite, or, as is more often the case, in order to get control of their property. Mention was made at that time of a well-known Massachusetts lawyer, Robert W. Renfrew, whose specialty was securing the release of sane persons who had been committed to asylums. Mr. Renfrew, in his endeavors to secure the release of a lady whose large fortune had attracted the covetous eyes of a certain legal gang, finally became their victim. Without being given a chance to defend himself he was committed to the Westborough State Hospital—an euphonious name for mad-house—after a hearing on his mental condition instigated by certain lawyers and conducted by alienists some of whom were known to have entertained a grudge against him and to have made threats to run him into an insane asylum in revenge.

Mr. Renfrew, perfectly sane, was detained in the Westborough asylum for two years, June 18th, 1921-July 19th, 1923, after which he managed to force his captors to release him. Since that time he has continued with unabated zeal to attack the Massachusetts system.

From the *Boston Telegram* of May 29th and from information received from Mr. Renfrew the following is compiled. All refers to the Westborough asylum.

The investigation of the representative of the *Boston Telegram* may serve to illustrate the conditions existing in the institution and the means by which those in power retain their jobs. A Mrs. Barker, a patient, as a result of her objecting to go to bed at five o'clock, was attacked and beaten up by five attendants and suffered severe contusions. A Miss O'Rourke, a nurse who was absent on leave at the time, was

required on her return to sign a paper stating that Mrs. Barker had sustained her injuries by falling on her head. As an examination showed that the injuries had been deliberately inflicted Miss O'Rourke refused to sign the false statement, whereupon she was set upon by eleven attendants, who threw a sheet over her head and cast her into a tub of cold water and otherwise maltreated her. The signing of fraudulent "accident" papers is a favorite way of explaining the results of deliberate attacks on the part of attendants, and woe be to the nurse who refuses to do so.

In his two years at Westborough asylum Mr. Renfrew had abundant opportunities of seeing what was going on, and kept careful records of his observations. Space does not permit of repeating his statement in full. After describing various deaths, killings, suicides, due to mismanagement and ill-treatment he continues:

Inmates there were choked, kicked, pounded, scalded, ruptured, mangled, outraged, violated, buried (with cigar or cigarette ashes) as though they were no longer human beings, until I was almost sick at soul and heart myself, interior. Forced to live and sleep out-doors, on open porches, exposed to storms, wind, rain, sleet, cold or frost, with a state under-shirt and drawers, and bed-clothing of two blankets covering their beds about the thickness of two newspapers. Forced to rise when the factory hospital whistle or siren blew five calls at 5.30 mornings, or be thrown out of their beds, and then start in to wash closets, toilets, floors, then polish said floors and hall-ways, and then to eat (if there was anything fit and decent then to eat and drink), and then to go to work in the machine shops, laundry, fields, swamps, roads, farm work.

I saw aged and youthful women dragged, slugged, hair pulled out of their heads, heads beaten against iron bedsteads or posts or pillars or even floors, day after day, month after month, year after year, until I ceased keeping any more record. I saw women dragging their tired and wearied bodies back to their ward or rooms, so tired as to be hardly able to put one foot ahead of the other to reach there. I saw women dragging heavy bundles, resting, picking them up again, while horses and trucks and wagons stood nearby barns or garages and drivers idle. I saw women go day after day, with little clothing to protect their bodies and health through all storms, winds, rain, snow, sleet, hail, shoved out for their tasks. I saw women pushed, kicked, shoved and shunted out into all kinds of weather. I saw women and men "inlaid" for days and weeks and even for many months time, because they were too sick or weak or unable to work any longer at the time. The "water cures" perpetrated upon the majority of their victims inside of these insane asylums is something almost unbelievable—unless actually seen oneself. To my mind from 75 to 90 per cent of the sudden deaths or murders of inmates in these insane asylums, by attendants or even by certain nurses—not all—occur in their "bathtubs" or with or by or (through the ever ready and handy hose that hangs on their inner walls.

Men and women are stripped naked, stood up in a long row, and then either, or both scalding hot or ice cold water poured on to and at them, from head to feet. Men and women are stripped naked, of course, then thrown or driven into these "tubs," strapped down, and confined there, as I say heretofore, for days, weeks, even months, eating and sleeping in them, and not even allowed to obey the calls of nature, and only too often their faces rubbed then with their own excreta, as a joke. Pounded and

struck, until unconscious or nearly so, with heavy hose pipe, or broom handles which make an exceedingly effective hospital weapon and curative.

Choked until unconscious, right there, inside of said "bathrooms," as mere sport. "Heart disease" is the usual and customary morning and evening hospital verdict. Stripped naked and then thrown among the most violent and dangerous and insane inmates—this is what is called the "bull pen" treatment.

Men and even women are so beaten at times that their blood spatters the floors and walls. Criminal operations on women are frequent, as a result of which they often die. Many and many a sound person is so maimed and mutilated as to become crippled for life.

Month after month there, I watched sane men so ill-treated as to become insane. No matter how sane an inmate may be, upon his refusal to work he is almost immediately transferred to what is known as the "training wards," otherwise among and to the "violent" wards, among the dangerous inmates, and the far more dangerous under-keepers or guards there.

The food is abominable in every respect, as to quantity and quality. Although some inmates pay the state from \$7 up to \$30 a week they are forced to work without remuneration, raising food products which are used only for the officers' and attendants' tables. The actual expenditure per meal per inmate is only six cents! Starvation in due time finishes up those who have not been done away with in other ways. Those who have money can purchase food at the asylum commissary, but only at graft prices.

With regard to the attendants as he found them Mr. Renfrew says:

From 75 to 90 per cent. were aliens, mostly coming from Nova Scotia or Canadian lands. One or even two gunmen; one of them even robbed the asylum office one morning of several thousand dollars; libertines, drunkards or hard drinkers; some carrying their mistresses right along with them from job to job; gamblers and diceers; ignorant, even grossly so in many cases; thieves, stealing alike from the state and patients and fellow-workers; dopesters; false-namers, some have shown me a list of a score or more aliases under which they worked; travelling from institution to institution, state to state, even from the Atlantic to the Pacific coasts, even some from foreign country to other countries; cigarette fiends, males and females alike; inveterate liars as were most of their masters; heartless and brutal mostly; lazy . . . cowardly, excepting when in pairs or trios; the bad female ones were very much like bloodthirsty she wolves or packs; profane and vulgar; ex-guards of prisons or jails; fugitives from justice blew in occasionally; hooch-sellers, one or two making hooch right on the asylum grounds and selling, using or trading it; some affected with every form of social disease. . . . I actually saw and heard of more crime committed there than I almost even knew, although a lawyer myself, could be found in criminal lexicons and statute books.

And this is what Massachusetts calls a "hospital," a place for the care of the unfortunate insane!

Note. Those interested in the abuse in insanity commitments, especially in Massachusetts, can get a series of Clippings dealing with this subject from this office, for ten cents in stamps.

Ohio Penitentiary News

After having abandoned us during the war our old friend *The Ohio Penitentiary News* has again turned up voluntarily and seems disposed to grace our desk every week. We welcome it back and are glad to have it. I have noticed that the *O. P. News* is more often quoted in the prison press than any other and that means it always has good editorial stuff. It is a veteran among prison papers, being now in its thirty-second year. Besides good editorial matter it contains a choice selection of prison-born wit, and the subscription is only fifty cents a year. The address is % Ohio State Penitentiary, Columbus, Ohio.

How About That "Critic" Subscription?

Many letters of inquiry coming to this office of late indicate that the *Critic* is being widely read by persons who are not on our list of subscribers. This is of course highly gratifying, but it would be much more so if these readers would help us by sending in a year's subscription—fifty cents—at the same time, and thus become members of our family.

Science for Theosophists

Theosophical Science Series. By W. Scott Latta. (1), *The Moon, the Land of the Great Silence*; (2), *The Building of Our World*; (3), *The Evolution of Plants*. Each, paper, 25 cents. The Theosophical Press, Chicago.

In a broad sense the study of philosophy may be regarded as the study of the universe as a whole, its origin, its laws and its destiny. The aims of science, in so far as they are not practical or technical in their purposes, are precisely the same. Science proceeds by discovering facts of nature, bringing to their discovery ever more cunningly devised instrumental methods. On the basis of such established facts it constructs working or tentative hypotheses, uses these as guides in seeking new facts, and replaces, revises or extends its hypotheses continually with their aid. It is a thoroughly honest method, if honestly conducted, if it be not attempted to force the facts to fit the theory, even if it must be admitted that the man of science at times makes the discovery of facts the prime object and neglects to give due regard to the noumenon behind the established phenomenon. There are some scientists who have maintained that the object of science is to discover and classify facts, not to explain them. But these are in the minority, and it ought to be clear that only the most obvious facts can be discovered in this fashion. He who seeks is usually looking for some definite fact which his speculations have indicated as probable. Modern chemistry, for example, could not have come into existence had it not been for Dalton's application of the ancient hypothesis of atoms, and for the hypothesis of Avogadro as to the nature of gases. Fully nine-tenths of the facts known to chemistry today have been discovered as the outcome of keenly devised hypotheses.

The philosopher, on the other hand, usually begins by postulating certain fundamental principles and proceeds from these to particulars, to details. Very generally he begins with "God," or with what he calls "revelation," which is often nothing more than the speculations of other philosophers who have preceded him, and proceeds to develop a universe in agreement with whatever attributes he has chosen to imbue this "God" with. Sooner or later the philosopher, starting from and working down from principles, real or assumed, and the scientist, working upward from facts, meet upon the same ground, and then the trouble begins. It is possible to entertain all sorts of scientific hypotheses, but the court of last resort is observed fact. So also it is possible to hold all kinds of philosophical theories, and to be extremely happy over them, but here, too, one must ultimately fall back on what can be demonstrated. They

may not have advanced to the point of contacting it, or of predicting its discovery, but in any event they must not conflict with it. Fundamentalism consists in sticking to the theory, and letting the devil take the facts.

As the philosopher and the scientist are equally in search of truth it is of the utmost importance that each party meeting on this common ground shall understand something of what the other is doing. It is only when this is attempted that a satisfactory comparison of notes and an ultimate agreement and synthesis can be reached. Where this is not deliberately attempted misunderstandings and mutual recriminations are sure to follow, and those who should be heartening each other become enemies.

This is equally true when we regard that particular form of philosophy currently designated as Theosophy. It should be an aim of every man of science who wants to look beyond the end of his nose to give consideration to the theosophical philosophy as well as to other systems. And it is equally true that he who studies Theosophy should, as far as time permits, acquaint himself with the facts and hypotheses of science as stated by the scientists themselves. And this is the more true because Theosophy, like science, is essentially a philosophy of evolution and is opposed to the old-fashioned notion of a creative fiat. Both parties are, or think they are, seeking truth, and no one can earnestly do that as long as he is unwilling to modify or even to abandon entirely his most cherished convictions. It is not seeking truth to say dogmatically: "My view is right, and so much the worse for yours if it does not agree with it." It is not seeking truth to acclaim all that agrees with one's own opinion and to carp at all that actually or seemingly conflicts with it. The truth seeker is essentially a judge, not an advocate. To seek truth means to be absolutely open-minded, to be able absolutely unflinchingly to change one's views, no matter how wedded to them one may be. This is the only road to freedom.

Simple as it may seem, the attainment of this state of absolute impartiality is one of extreme difficulty. Once we have adopted a conception it becomes part of our furniture and stock in trade; it becomes a mental habit and is as hard to renounce as habits usually are. We protect it and ward off opposing influences lest we be put to the trouble and perhaps pain of a revision. It is not a sign of intellectual advancement to be constantly changing our opinions; but it is a sign of advancement to be ever ready to do so should the facts demand it, no matter how much temporary confusion it may lead to. Further, it leads to advancement because it keeps the mind supple, instead of leaving it to become rigid under the influence of a dogma.

The literature on the relations of Theosophy and science is amazingly scanty, and too often what there is bears the mark of personal bias, of the attempt to warp the facts to suit one's previous convictions, to belittle the tentative deductions of science when they are inconsistent with the theosophical standpoint, true or assumed, and to rejoice over seeming confirmations. It can be said that there is hardly any literature worth mentioning which is not tainted with such bias and which, therefore, is not written from a fundamentalist standpoint.

It would be worth the while of every earnest student of the philosophy of Theosophy to spend one-half his available time for study in acquainting himself with the outlines of the leading branches of science and the hypotheses connected therewith, and to aim to do this, not so much with the avowed intention of justifying his previous conceptions, as of learning the actual facts and familiarizing himself with the conclusions derived from or based upon them. That which passes for occultism is too often but a tissue of absurdities which would be patent enough did one but take the time to acquire but a modicum of scientific knowledge.

Whenever possible some actual contact with field or laboratory work

and methods is desirable, in order that one may meet nature face to face and get some conception of scientific methods and ways of thinking. Fortunately are those who can do this. As for others, they should do what they can. Every science today has its elementary and popular handbooks.

To those who have not the time even to do this, I take great pleasure in recommending a series of elementary scientific booklets written for theosophists, three of which have already been published and are named above. They are written by W. Scott Lewis and published by the Theosophical Press of Chicago. Mr. Lewis is a theosophist, but the theosophical features are entirely subordinated to the scientific. Having carefully read the three thus far published I am deeply impressed with the writer's familiarity with the latest observations and conclusions of science, and with the absence of bias. So far as those sciences with which I am familiar are concerned, I have not detected a statement to which exception could be taken. They present an admirable example of the spirit which I have commended, and for this reason, as well as for the information they convey, they are recommended to all students, whether of *The Secret Doctrine* or otherwise. We theosophists need more of Mr. Lewis' spirit.

Other volumes of the series, which are in course of publication at the same price are: *The Sun, the Lord of Life; Our Sister Planets; In the Depths of Space; Astronomical Rambles.*

Incidentally I will refer to another much more elaborate work which I shall deal with more fully at a later time. It is William Kingsland's *Rational Mysticism*, a book which has been described by a prominent Blavatsky student as the best introduction to the study of *The Secret Doctrine*. In this I heartily concur. Mr. Kingsland is an old time theosophist and student of mysticism, and his endeavor to place the study of these subjects on a rational basis should prove, to those who will read him, an antidote to the fundamentalism which is threatening the progress of Theosophy among open-minded people.

Back to Blavatsky!—For British Theosophists

A group for studying Theosophy as taught by H. P. Blavatsky and the Masters has been formed in London, which follows the methods of the United Lodge of Theosophists in the United States. The address is: Theosophy Group, 42, Edgeware Road, end of Upper George Street, and it may be reached via Marble Arch Tube Station.

The weekly program is:

Public Lecture, Sundays at 8.15 P. M.

Secret Doctrine Class, Mondays at 8.15 P. M.

Ocean of Theosophy Class, Wednesday at 8.15 P. M.

This group does not exclude members of the Theosophical or any other Society. Further information may be obtained by writing to the above address.

At the Periscope

Decreasing Juvenile Delinquency. According to the last report of the National Probation Association juvenile delinquency is rapidly decreasing. In New York City 3,000 less delinquent children were cared for by the Children's Court during the last three years than during the ten years preceding. In Chicago the decrease was 30 per cent in 1923 from 1919. The population of the New York state reformatories and similar institutions is rapidly decreasing, being in some only one-half of what it was ten years ago. The Massachusetts Commissioner of Correction says that "the state's prison population has decreased one-half since 1910, due to the care the state gives its delinquent and neglected children."

Alcyone "Strikes a Gushy." These who may be interested in following the course of the Krishnamurti mania as encouraged by Annie Besant should read the article which the latter publishes in the June *Theosophist* (page 285), written by a love-lorn lady at Adyar, who isn't ashamed to sign her name. It is entitled "We Do Love Krishnaji." The lady loves Krishnaji and would "destroy all barriers which would stand between her and her love." Krishnaji is "scrupulously clean" and "perfectly groomed," and she wonders whether she will ever love the Lord as she loves Krishnaji. Let us hope not, for she wouldn't have a chance with the Lord, while Krishnaji is still a bachelor. There is nothing whatever about the article of which the writer need be ashamed, except the publicity. It is quite normal and just the sort of thing one might expect to find in some young and sentimental woman's diary. But one usually treats such feelings as sacredly private; one does not rush into print with talk about "basking in the presence" of a young bachelor of thirty, mentioning his name and saying that when he comes back he will find her exactly where he left her. That sort of stuff is for novels. But Mrs. Besant's abuse of this lady's sentimentality in her Krishnaji propaganda is quite shamelessly indecent. Every effort is being made to work on the susceptibilities of women in order to turn their heads over this pampered lounge lizard whom she has proclaimed as the Coming Christ, and what easier way than to encourage them to fall in love with him? The Neo-Theosophical Bridegroom is at hand and has but to take his pick. And to this the Adyar Theosophy has come!

Notes from the Antipodes. Until June the printing of both the Australian Section, T. S. and of the Independent Theosophical Society at Sydney was done by the same printer, one George A. Jones. I am informed by the person having charge of the printing of the Independent Society that Mrs. Josephine Ransom, General Secretary of the Australian Section, has ordered Jones to refuse the work of the Independent Society under pain of withdrawing her own. Jones humbly complied. Had he been a he-man he would have told Mrs. Ransom to take her hat and umbrella and walk straight to the devil, but perhaps he thought the admonition needless; any theosophist who pursues such tactics is going there fast enough already. Next we may hear of Mrs. Ransom boycotting tradesmen who supply food to independent theosophists. Where's the difference? One need not be surprised, however. It is said that a person is known by the company he keeps, and Mrs. Ransom is a protegee of Annie Besant and fellow-conspirator with her in the attempt to rob the Independent Society of its property, worth \$300,000. We may make some allowance for Mrs. Ransom, however. She has to do the dirty work of her chief or lose her job and her salary.

I regret to hear that Arhat Leadbeater is a victim of cancer, but it may comfort his many friends to know that the diagnostician is Dr. Lindberg, chief baker of sacramental waffles for the Liberal Catholic Church, who used the Abrams methods. Between Dr. Lindberg and Dr. Abrams there is hope that there may be a mistake. Personally I have always regarded the Arhat as a victim of elephantiasis of the pineal gland complicated with strabismus of the moral sense. Nothing short of these can explain his utterly reckless yarns about Alcyone and the Masters.

The Coming Savior. It has now been definitely decided, in the mind of one person at least, who is to be the Coming Savior. Krishnamurti isn't in it. It is Harry R. Lang, Editor of *Divine Life*. He says (issue of May, 1925, page 199): "I shall proclaim a New ERA. I shall make the dumb to speak, the deaf to hear, the blind to see, the Dead to Rise, I shall make the World into a concubine of Love; I shall make the Jesuits the laughing-stock of the whole world!!! Glory be unto the Father. Amen!!!" Go at it, Harry; there's lots of work waiting for you.

The Liberal Catholic Church and the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the *Critic*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

Back to Blavatsky!

Every student should have the following periodicals:

Theosophy, monthly organ of the United Lodge of Theosophists, \$3.00 a year; single copies, 35 cents; sample copies, no specified date, for five cents in stamps. From this office.

The Path, the new bi-monthly organ of the Independent Theosophical Society of Sydney. This contains the valuable theosophical contributions of John M. Prentice, eminent Australasian theosophist, who is, I believe, also the editor. American subscription, through this office, \$1.00 a year.

The Canadian Theosophist, monthly organ of the Canadian Section, Theosophical Society. Editor, Albert E. S. Smythe. \$1.00 a year, to be sent direct to 22 West Glen Grove Avenue, Toronto, Canada.

All of the above follow the teachings of H. P. Blavatsky and the Masters and are adapted to protecting the student against the incubi and succubae of Besant-Leadbearer Neo-theosophy.

Some Publications of John M. Watkins, London

One Thing I know; or, the Power of the Unseen (L.), \$1.40.

"Dr. Beale," or More About the Unseen (L.), \$1.40.

Porphyry—On the Cave of the Nymphs, trans. by Thomas Taylor (L.), \$0.60.

The Romance of the Soul (L.), \$1.40.

By the author of "The Golden Fountain."

Rolle, Richard—The Amending of Life (L.), \$1.00.

The Minor Works of Richard Rolle (L.), \$1.95.

Translations, with introduction, etc., of the works of an eminent 14th century mystic.

Private Dowding; a Record of After-Death Experience of a Soldier (L.), \$1.35.

The Prodigal Returns (L.), \$1.40.

By the author of "The Golden Fountain."

Scott-Palmer, W.—The Ladder of Reality (L.), \$1.40.

Smith, Perry—The Quality of Life (L.), \$1.40.

Spiritual Reconstruction, by the author of "Christ in You" (L.), \$1.35.

St. John of the Cross—The Dark Night of the Soul (L.), \$1.95.

Tauler, John—The Following of Christ (L.), \$1.40.

Visions of the Christ, and other Experiences of a Quaker Mystic (L.), \$1.00.

Waite, A. E.—The Book of the Holy Grail; a Mystical Poem (L.), \$2.50.

Embodying more advanced transcendental doctrine than is usually disclosed.

The Way of the Servant (L.), \$0.80. A widely read devotional book.

Wallace, Mary Bruce—The Thinning of the Veil (L.), \$1.00.

Westcott, W. Wynn—Sepher Yetzirah (L.), reprinting.

Introduction to the Study of the Kabbalah (L.), reprinting.

The Science of Alchemy, Spiritual and Material, paper, \$0.50.

Whyte, J. Herbert—Reincarnation; a Key to the Riddle of Life (L.), paper, \$0.80.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, August 26, 1925

No. 2

Yearly subscription, United States and foreign, fifty cents. One or two copies five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

INSANE ASYLUMS IN WASHINGTON STATE

It is not the intention of the CRITIC to devote much space to insane asylums. Nevertheless these have much in common with prisons. Both are places of involuntary confinement; both are state institutions, with the exception of privately conducted asylums, and it is therefore to be assumed that where corrupt politics, public indifference and bad legislation prevail, both kinds of institutions will be affected in much the same way. There is a strong presumption that wherever abuses are discovered in the administration of the penal system of a state, similar abuses exist in the public asylums. The uncovering of the one should be *prima facie* evidence that the other exists likewise, and it is reasonable to demand that whenever commissions are appointed to look into the one, their scope should be extended to the other also.

One reason why asylums receive relatively so little attention is that they are regarded as hospitals and are assumed to be administered with the same degree of humanity and skilled intelligence which exists in hospital administration. "God's in his heaven—all's right with the insane asylums!"—this seems to be the prevailing sentiment. Then, too, no inmate who is perchance released from an asylum is regarded as a competent witness to abuses which he has seen or suffered. He was mad at the time, or supposed to be; the doctors, nurses and attendants were sane, so why believe what he says? There is a prevalent superstition that doctors and nurses are supermen and superwomen, morally speaking, quite incapable of doing wrong, instead of being, as is the fact, quite ordinary human beings who have taken up doctoring or nursing as a means of livelihood. It is supposed that when some ordinary mortal succeeds in getting a medical diploma he is not only competent in virtue thereof to decide all questions of health, physical or mental, but that he has become impervious to such temptations as beset the politician and prison official. Being thus the pink of moral perfection, no medic who has duly qualified as a doctor could be suspected of seeking a posi-

tion for which he is not specially prepared. The state laws regulating commitments to asylums frequently allow family physicians, common pill doctors who may be able to diagnose a case of measles or to patch up a wound, to decide upon the far more difficult cases of mental disturbance, and to issue certificates of insanity which are accepted by a court which thinks the word of a doctor the word of God, or even to make direct commitments without judicial proceedings of any kind. Even where the law specifically calls for the opinion of an alienist it makes no reasonable provision for deciding whether the alienist is duly qualified as such, or has simply adopted this title in the pursuit of dollars.

The result of this, combined with human greed, is that a charge of insanity is easily cooked up and utilized by designing persons to railroad sane people into asylums in order to get control or possession of their property or for other reasons of a personal nature. Where the property stake is large it is possible to pay a handsome sum to a private asylum for the keep of the victim, large enough to cause any not over-scrupulous superintendent to hesitate before giving clearance papers to so profitable a patient. Prisons have been used as a means of getting rid of people for private motives, but this is not so easy. A definite criminal act has to be established to the satisfaction of a jury, and perjury is risky. People are not sent to prison because of having a criminal tendency. But it is the exact reverse with asylums. Here it is the tendency, not the act, which is the basis of the commitment to an asylum rather than a prison. Given a strong desire to get rid of an inconvenient person any small eccentricity may be made use of and magnified into insanity. Being credulous enough to be imposed upon by designing spiritualist mediums, combined with the possession of property, has caused people, otherwise sane, to be railroaded by relatives who themselves were probably fooled every day of their lives by some tradesman, stock booster or newspaper advertisement, and who thought it not inconsistent with sanity to believe that a woman could be made out of a rib. But where there's a will there's a way.

As to actual abuses existing in asylums I refer to the last CRITIC. That Massachusetts is not the only state where these exist will appear from the following letter. Its writing was entirely spontaneous and was not elicited by anything which has appeared in the CRITIC on the subject.

Olg Harbor, Washington,
July 27th, 1925

Editor THE O. E. LIBRARY CRITIC:
Dear Sir:

A copy of your LIBRARY CRITIC, dated July 1st, this year, has come into my hands. I write to thank you for having published the editorial "Gurdien as Prison Guards."

What you say is, alas, only too true. And it applies not alone to Florida and Texas. Nor alone to prisons. Here in this State we have a most frightful and horrifying state of affairs in our insane asylums. The inmates are killed off at the will of the same brute attendants as are employed in those Florida prison camps. And there is no redress. There is no way of bringing the matter before the public, nor of getting these conditions rectified.

I speak with absolute and personal knowledge to back my statements. I have no hesitancy in being frank about it. In 1916 while overtaken by a sudden seizure of violent illness which only lasted a short time, but happening to be alone, while I was defenseless I was thrown, without any chance whatever for self-defense against the charge made by those who found me sick, that I was crazy,—I was thrown into a state insane asylum. There I saw a sweet and harmless woman, out of her head, babbling was her only fault, most brutally killed by the beastly attendants. I soon got myself out. I got myself cleared on a habeas corpus action, and later the original commitment was completely expunged from the records, as it was afterwards proved I had been sick with ptomaine poisoning at the time.

The thing I beheld was so terrible, so contrary to all ideals of humanity, to civilization, to the aims and principles of the U. S. A. that I made up my mind I would not let one single stone remain unturned to try to obtain justice for that poor woman. I have struggled ever since then here. I have appealed to the state officials, to the state legislature, and to the churches and women's clubs, with the result that my appeals are always discredited, and those of others who have suffered likewise by velled and insidious attacks claiming we are all just crazy and irresponsible. Never will they meet us face to face and let us present proofs—and I have collected a lot of proofs which cannot be refuted—never will they grant any foundation for these charges; the most they will do is to say that more attendants are needed, and more money from the taxpayers, whereas enough is already supplied.

I have made a study of this question here, now for nine long years. The facts I have to substantiate what I say are almost unbelievable. I do not think that ever in the history of mankind has there been such a vile situation. It is all hypocrisy. We (the public) are taxed to maintain torture dens. Helpless people are run into our asylums without the right to defense guaranteed by the U. S. Constitution. There they are starved, and worked as genuine slaves on great farms to produce marketable foodstuffs the public presumes the inmates get to eat, but which is all sold to somebody's enrichment, and they are beaten, choked, terrorized and killed to the pleasure of the brutes who are hired to do this dirty work and are far more harmful human beings than the hapless victims.

I used to be proud of this nation of my birth, but since I have come upon this situation, and find out that there is no chance for redress for the brutality the inmates have to undergo, and the apathy and indifference of the public to its own charges, I am really ashamed.

But never will I lose my own self-respect to the extent of becoming a party to it all, hence I protest, and shall always protest as long as a breath of life remains. Therefore my letter to you. And my thanks to you for having shown the interest you did in a similar vile situation, elsewhere.

Should you care to use any part of what I say anywhere in any way over my signature, you are welcome to do so. I know I need not to request that I be correctly quoted, as I am sure you would not misquote me. I stand openly and fearlessly behind every word I say.

I am,

Respectfully and gratefully yours,

MRS. MYRTLE DE MONTIS

Note. Those interested in the abuse in insanity commitments, especially in Massachusetts, and cruelty in asylums, can get a series of *Catrics* dealing with this subject from this office, for ten cents in stamps.

Bryan Outbryaned—A Letter from Our Cynic

August 9, 1925

Editor of THE CATRIC:

Dear Editor:—

It's a long time since I have written to you, but I haven't forgotten the very kind letters you wrote me and the trouble you took to answer my questions and your patience with my growlings at theosophists. What you said about trying to see the Inner Self of other people struck me, but I really never could make it work on any but my dog Jimmy. He was greatly pleased, but when I tried it on the ladies at the two lodges they suspected I meant mischief and shut up tighter than a clam. Evidently they didn't want to be seen. Some day I am going to write you a letter on "Theosophists I have known," and I shall ask you to tell me whether they are really theosophists as H. P. B. would have wished them to be, or whether they are just church people who have put on a coat of theosophical paint and have imagined themselves different inside from what they were before.

What makes me want to do this is because I have read your article on "Fundamentalism in Theosophy," and have been following up the Bryan-Barrow fight in Tennessee, and thinking what fundamentalism really means. I can understand how Bryan felt about it, for I was brought up that way myself. I used to lead in prayer and at one time I really thought of becoming a minister and ferrying people over Jordan to the new Jerusalem. For a long time I was terribly unhappy because our good parson told me that if I expected to go to heaven I would have to learn to sing (for they sing in heaven most of the time), and I would rather have gone to hell than risk my voice on anybody—I was afraid the Lord and the angels would laugh at me. The only hope I had of salvation was that I might get a job in the orchestra instead of the choir, for I can play a saxophone like blazes. When I asked my mother how I could be sure the Bible was the word of God she pointed out where it said so. Then she showed me a picture of the Lord handing a big book down out of the clouds to somebody, probably Moses, and these should have settled it.

Mr. Bryan believed that every word in the Bible is true and the word of God. Of course, if you believe that the Bible is literally the word of God you must believe every word of it, and if you squirm you are doubting God. You can't pick and choose as you like. If you see anything that doesn't agree with it you must say it isn't true. Mr. Bryan believed in the rib story and that Jonah lived three days and nights inside a whale and then was able to get up and walk off without having a pulmonary worked on him. I found it hard to accept that rib story, and the more I learned of women the harder it was, for I really couldn't believe that the Lord had been guilty of making such a bad job out of a good rib. It would have been much easier to accept if it had said that she was made out of the jawbone of an ass. But still Mr. Bryan has this in his favor. Nobody really knows how women started; the original prescription has been lost; nobody was there in the garden to see, except Adam, and he was asleep and is dead now. So you really can't disprove the story if anybody is set on believing it. So there's some excuse for Mr. Bryan.

But while I knew this was called Fundamentalism—believing a book just because it says so, I thought that sort of thing belonged to church people only, till I got into Theosophy. The ladies in my Blavatsky Society, Independent, are pretty much that way too. You've got to

accept everything that Mrs. Blavatsky or Mr. Judge has written, and shut your eyes and ears to everything else; if you don't you are a heretic. You must believe in Judge because Blavatsky says so, and you must believe in Blavatsky because Judge says so. And in the other society they talk the same way about Besant and Leadbeater and that little Hindu dude they're carrying around. You must believe in Besant because Leadbeater says so, and you must believe in Leadbeater because Besant says so, and you must accept the dude because both say so.

I don't mind that so much, at least not enough to get mad over, but lately I got a real jolt, and it made me see what theosophical fundamentalism really is. I read several theosophical magazines, partly to find out what is going on and partly for my amusement. And in one of them I read that very likely it won't be many years before we find out that science really can't tell anything about the outer universe and that all, or nearly all, of our conclusions based on what we learn from the telescope or spectroscope may be just illusions. There's a top layer to the atmosphere which keeps us from seeing anything as it is. Nobody has ever been up there, not even Mr. Heaviside who is said to have discovered it, so the theory that the top layer of the air is any different from the rest of it is either just speculation or the result of some observation with these instruments which are fooling us. But this bird jumps at it and tries to use it to discredit all the conclusions of science, though he forgot to point out that this top layer might be Maya likewise.

I showed this to a friend who works with ions and such things and he said, as nearly as I can remember: "Why, the man's a nut. Everybody knows that most of the ultraviolet rays coming from the sun are absorbed by the air, and most of them very quickly, and that this smashes up the atoms and produces ionization, so we ought to have lots of ions towards the top of the air. But that wouldn't make the least difference with what you really do see with the telescope and the spectroscope. He's trying to make a mountain of a molehill." I am not quite sure I understand this, but I kept remembering how many things H. P. B. tells us have been found out in just these ways and I couldn't help thinking that if this man is right, she must have made a good many mistakes in accepting them.

This was disheartening enough, but it isn't all. In the same magazine I read a conversation between some friends on whether there is land at the North Pole. One cock-sure fellow stoutly insisted that there is, and finally they all agreed with him. Peary was all wrong. He fooled himself when he determined his latitude to be ninety degrees sharp, although he was an expert navigator and used instruments which will tell us the latitude within a mile or so, and which are used on ships which would certainly run on the rocks if they made mistakes. Then, too, he cut through the ice and made soundings and founl deep water, something any navigator can do without fooling himself. You can't take soundings on dry land. No, the *Secret Doctrine* says so and so about land at the North Pole, and so do some Hindus, so Admiral Peary must have been mistaken; the top layer of the atmosphere might have fooled him. Of course I don't say there isn't land somewhere near the Pole, and if it's nice and warm and green, so much the better. It might be used for raising potatoes and onions for the Eskimos, who might then be induced to become vegetarians and to stop eating walrus blubber and tallow candles.

I think the writers of these articles owe it to humanity to report the matter to the Coast Survey and the Bureau of Navigation. It's just dreadful to think how they are letting people go to sea, whole shiploads of them, and depending on such means to find their way over the trackless ocean. They should be warned before lives are lost. Then, too, the insurance companies should be told of the risk of insuring ships which entrust themselves to such myavic instruments.

Now this makes me feel sick and tired. The odd thing is that when I read what H. P. B. herself wrote, I feel all right. She warns you against believing a thing just because you find it in a book, and I suppose that means her book as well as others, and that you don't have to accept every little thing she says on hearsay. She never claimed to be infallible, as she would have done had she not been as great as she was. She expected you to use your discrimination and such sense as you have, and I haven't the least doubt that if anybody had proved something she said to be wrong she would have thanked him, and not have just shut her eyes and said "I don't see it," for she was ever the learner, not claiming to know as much as the Lord God Almighty. With her it wasn't "Behold, I know," but "Thus have I heard." But when I read these people who try to back her up by denying the evidence of scientific observations—not theories, mind you, but facts—and who think Theosophy will totally collapse if something she said should turn out to be not exactly just so, I feel as if I had horns and hoofs, a sort of combination billy goat and jackass that wants to hit out at both ends at once. I don't mind what the writer thinks, but when I find such stuff put out in defense of H. P. Blavatsky and see it hinted that if you are to accept Theosophy you must run amuck of all science, why, then I think these people are steering the theosophical ship right on the rocks. For really intelligent and well-read persons, the kind the Movement needs, won't put up with that sort of thing for a minute. They'd just turn the other way. It isn't theosophical Bryanism; it's Bryanism out-Bryaned in Theosophy. It makes me feel like lighting my lantern and going about looking for a theosophist who is really seeking the truth and who doesn't close his eyes to what doesn't suit him.

Faithfully yours,

J. G.

Note. Our cynical friend will be dealt with appropriately in the next *Cutie*. A set of *Cuties* containing previous correspondence between J. G. and the Editor, comprising 23 letters, may be had from this office for 25 cents in stamps.

At the Periscope

Provocative Agents. A prohibition agent recently went incognito to a Washington, D. C., hotel, ordered an old-fashioned wet supper, and then promptly arrested those who were concerned in serving it. The kind of prohibition most needed in this country is the prohibition of government agents inciting people to commit an offense against the law and then running them in for it. As well incite a man to commit theft, rape or arson and then arrest him for it. The bootlegger is an angel compared with the man who is so low-minded as to increase his business and presumably his prestige by stooping to such dirty work. Of all beings it is the Tempter who is most justly despised.

New Crime Prevention Society. At a meeting in New York held July 29th the formation of a national crime prevention commission was decided upon. Judge Elbert H. Gary of the United States Steel Corporation presided and there were present jurists, legislators, police officials, merchants and others. State's Attorney Shoot-'Em-At-Sight Crowe of Chicago, was invited but could not attend. The commission will seek by education to arouse an anti-crime sentiment throughout the country. That is laudable enough, but one wants to know whether the sentiment is to be aroused among those who already have that sentiment in abundance, or among those criminally disposed; whether it will emphasize severer methods of suppression and punishment, or will consider means of combating the criminal tendency itself. Mark O. Prentiss told the meeting that "There are more murders and crimes of violence committed here in a small town

like Memphis, Tenn., for instance, than there are in all Turkey." It is indeed interesting to learn that the "unspeakable" and "infidel" Turk is so much better behaved than the citizens of a good Christian community in a state which has recently distinguished itself by promoting godliness by prohibiting the teaching of evolution. Wouldn't it be worth while for this commission to investigate among the causes of crime the orthodox doctrine that you may sin as much as you wish if only you fall back on your Redeemer at the last moment?

More Krishnaji Dunkum. The Krishnamurti propaganda becomes ever more ludicrous. In *The Theosophist* for July Mrs. Besant publishes an article by F. G. Pearce entitled "Krishnaji." From it we learn how really wonderful Krishnaji is. The writer says in part: "His message is as yet simple; distinctive, yet profound and far-reaching. It is twofold, and might be summed up thus, in so far as such teaching can be summed up in words, 'The Self is perfect, the Self is in all; I am that Self.' From this follows Krishnaji's tremendous power of searching, constructive criticism. 'You, too, my brothers, are the Self. Realize your true nature; change yourselves; change the world around you, that you and the world may be a fuller manifestation of the perfection of the Self, ever striving as it is to achieve expression through you and through all things. You have the power; it lies within you; you realize it; will; and you can achieve anything.'" Quite true. Methinks I have read something to the same effect in the Upanishads and the Bhagavad Gita, to say nothing of certain theosophical books not published at Adyar. As an indication of anything extraordinary in this youth, it counts for just as much and no more than a country parson quoting from the Sermon on the Mount. But the writer thinks differently. He concludes: "His lips utter the wisdom of the ages. May he be spared to us for many years, to bless and heal the Nations and the Peoples of the suffering world he loves. May he be spared to us. May he be spared to us." To one not permeated with Besantitis, there is but one thing extraordinary about Krishnaji. It is that he is willing to lead a life of idleness and ease, at the expense of his followers, and that he allows himself to be worshipped and gushed over by the women when he is really doing nothing but getting off platitudes, and enjoying himself hugely meanwhile. No wonder he loves the Nations and the Peoples. Who wouldn't under such circumstances? When he shows manhood enough to drop his sucking bottle and earn an honest living, we may consider him as more worthy of respect.

Krishnaji in a New Role. A further step has been taken in the Krishnaji hoax. In an interview with this young man, published under large headlines in the *San Francisco Examiner* of July 14th, he is described as an *Indian Prince*, and his familiar picture is given as "Prince Krishnamurti." Making all possible allowance for the mistakes of interviewers, it is inconceivable that such statements could be published unless the reporter was misled during the interview into thinking that young Krishnamurti is really a prince and unless he himself assented to the falsehood. The fact is that he is the son of a poor but respectable Brahmin magistrate who has never made the slightest claim to royalty. The interview itself is insignificant. Mr. (alias Prince) Krishnamurti is opposed to American dances and says that in his country touching a woman in that way would be a capital offense. Just how his country regards passing oneself off as a prince is not stated, but we Americans still have some remnant of respectability left. People who do this are very likely to find themselves in jail, or deported as swindlers.

Theosophical Pugilistics. It is respectfully suggested to the editor of *The Path* (Sydney) to devote the last page to sporting news. Cross word puzzles are getting stale, but baseball, golf and pugilistics are always with us. Can he not arrange for a sparring match between Mrs. Josephine Ransom and Mr. Greig, to be held at the Star amphitheatre?

Corruption of Original Blavatsky Texts by Mrs. Besant and Others. A set of Cards containing the first public exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations, can be had from this office for six cents in stamps.

Now Ready—Astrological Ephemeris for 1926

Raphael's Ephemeris, 1926, 50 cents.

Raphael's Ephemeris and Almanac, 1926, 70 cents.

Heindel's Ephemeris, 1926, 25 cents.

From the O. E. LIBRARY. Our new list of astrological publications is now ready and will be sent on request.

A Selected List of Books on Astrology

Prices and terms are subject to change without notice. Positively no books sent "on approval." Discounts to dealers, libraries and lodges. Books marked "(L)" will also be loaned. Renting terms on application.

Alan Leo's Astrological Manuals and Text Books

No astrological books are so widely used as those of the late Alan Leo. They are written largely from a theosophical standpoint. *Astrology for All* contains the most complete delineation of character of those born in each month and is untechnical and without calculations. *Casting the Horoscope* is the most complete work on the art of casting horoscopes, with full details and ephemeris for 1850-1919. *The Key to Your Own Nativity* tells you how to interpret your own horoscope. *Esoteric Astrology* shows the inner side of astrology.

The Manuals, as follows:

- Everybody's Astrology (L), \$0.70.
- What is a Horoscope? (L), \$0.70.
- Planetary Influences (L), \$0.70.
- The Horoscope in Detail (L), \$0.85.
- Directions and Directing (L), \$0.70.
- The Reason Why in Astrology (L), \$0.70.
- Horary Astrology (L), \$0.85.
- The Degrees of the Zodiac Symbolized (L), \$0.85.
- Medical Astrology (L), \$0.70.
- What Do We Mean by Astrology? (L), \$0.60.
- One Thousand and One Notable Nativities (L), \$0.70.
- My Friends' Horoscopes (L), \$0.85.
- Mundane Astrology (L), \$0.70.
- Weather Predicting by Astrology (L), \$0.70.
- Symbolism and Astrology (L), \$0.60.

The Text Books, as follows:

- Astrology for All (L), \$5.25.
- Casting the Horoscope (L), \$5.25.
- How to Judge a Nativity (L), \$5.25.
- The Art of Synthesis (L), \$5.25.
- The Progressed Horoscope (L), \$5.25.
- The Key to Your Own Nativity (L), \$5.25.
- Esoteric Astrology (L), \$5.25.

Also: The Astrologer and His Work, paper, \$0.25.

- Practical Astrology (L), \$1.75.
- Mars, the War Lord (L), \$0.70.
- Jupiter, the Preserver (L), \$0.70.
- Saturn, the Reaper (L), \$0.70.
- Rays of Truth (by Mrs. Leo) (L), \$1.75.
- Astrological Essays (by Mrs. Leo) (L), \$1.75.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, September 9, 1925

No. 3

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1916, at the Post Office at Washington, D. C., under Act of March 3, 1879.

THE NATIONAL CRIME COMMISSION

Just why the recently organized "National Crime Commission" calls itself by that name would be hard to say. A "commission" is a body of people appointed by some authority for a specified purpose. The National Crime Commission has not been appointed by any authority, governmental, judicial, legal, religious, social or otherwise. It has simply appointed itself, and the name is a misnomer. A body of men led by Judge Elbert H. Gary met together and proceeded to lay plans for the study and suppression of crime in the United States. It proposes to get busy and do something more than make crime surveys. Judging from the names mentioned in connection with it it will have unlimited funds at its disposal and is therefore likely to exert a powerful influence in several ways.

That the causes and cure of crime need deeper study nobody will deny, and it is earnestly to be hoped that the association will not allow itself to be switched by popular outcry, or by the demands of members it attracts to itself, from making its investigations impartial and many-sided. Thus far, if one can draw any conclusion from press reports, and from the names of those who have endorsed it, it deserves rather to be designated as a "Business Men's Protective Association." There is plenty of evidence of a desire to get after and suppress the criminal, and but little indication of an intention to probe into the deeper causes underlying crime. Letters approving its objects are stated to have been received from the National Association of Credit Men, the American Institute of Accountants, the National Vigilance Committee of the Associated Advertising Clubs, and the American Bankers' Association. These are bodies directly interested in the speedy apprehension and punishment of criminals rather than in underlying causes and prevention. The Cook County Bankers' Association recently offered a reward for shooting bandits at sight, and this probably represents the average feeling.

Mark O. Prentiss, a leading member, is quoted as saying: "When we get before us the various officials interested in the enforcement of the criminal laws we hope to be able to bring about a closer cooperation and coordination among the police, the district attorneys, the judiciary, penal institutions and parole boards. The lack of such cooperation is painfully apparent to any one."

This, while highly desirable, represents only the one side, the suppression and punishment of crime. The officials mentioned, with the exception of parole boards, are such as make their living by running down and punishing criminals and are not concerned with remedial action. There is therefore grave danger of the Commission being unduly swayed by the suppressive side of the crime question and that wider issues may receive but scant attention. Granted that police reform, judicial reform, speedier trials and more certain imposition of penalties are important, any person who has followed the course of events will know that under such influences there is a strong tendency to call for more severe penalties, greater harshness of prison discipline, tightening up or even repeal of parole laws, restraint of pardoning power, and an equal disposition to condemn humanitarian methods. The criminal is an outlaw and should be treated with severity to the limit, once a criminal, always a criminal—such are the sentiments prevailing in such classes. The question what is to become of the convict finally, whether he can be made over or not, whether he is worth an attempt at salvage, this is wholly a secondary affair, and those who believe this to be possible are likely to meet with little consideration.

One of the first steps of the Commission will be the organization of a bureau of statistics manned by expert statisticians. Mr. Prentiss says: "We intend, through such a committee, to gather very complete statistics in a scientific manner, so that it will be possible, as far as statistics can teach us, to compare specific felonies in New York with similar crimes in Philadelphia, Chicago and other cities." Considering the fact that a criminal may be operating in New York today and in Chicago a month hence, the value of such a study is problematical.

One of the greatest services such a bureau of statistics could render would be a careful statistical study of the working of the parole laws in each state with the aim of discovering, if possible, the relations between parole and recidivism. There is a huge outcry against the parole system on the part of ill-informed people, based on the indisputable fact that parolees sometimes go wrong, and we are sadly in need of reliable information which will settle once for all whether parole, rationally applied, increases or diminishes recidivism.

Further, in view of the outcry against supposed laxity in treating convicts, there should be a statistical study of the after-effects of the old-fashioned stern and relentless discipline on the one hand, and the more humane methods on the other. These are complicated questions, but we need to solve them with the aid of facts, not surmises. If there are extremes in either direction we need to determine the happy medium between rigor and liberality. Further, authentic figures bearing on the question whether capital punishment really checks crime would be of the greatest value.

Simultaneously with the formation of the Crime Commission and instigated thereby, we are being treated to one of the periodical press outbursts in which the terms "maudlin sentimentality," "coddling," "pampering" and the like are freely used, and the delusion is countenanced that crimes of violence can be diminished by prohibiting the manufacture and sale of firearms. Most of this talk is arrant nonsense, with the single exception of the demand for speedier justice. What the talk about "sentimentality" really means is: "Beat 'em up, damn 'em." People who know something about convicts know that this talk about pampering is grossly exaggerated and that beating 'em up is one of the best possible recipes for engendering desperadoes.

Who Will Write to a Prisoner?

Membership in THE O. E. LIBRARY LEAGUE, with a view of corresponding with friendless inmates of prisons, is open to all responsible persons, above 20 years of age, male or female, irrespective of race, color, or creed. No references or educational requirements are demanded, but a statement of approximate age, tastes, special training, etc., is helpful to us. The conditions of membership are: personal application, 10 cents registration fee, 50 cents annual subscription to the *Carrier*. Voluntary donations towards meeting expenses are invited, but not demanded.

Who's the "Nut"?—A Reply to Our Cynic

Note. The letter of J——— G——— referred to below will be found in the *CARRIER* of August 26th. Those interested in previous correspondence between "Our Cynic" and the Editor can obtain a file of *Carriers*, containing 23 letters, for 25 cents, from this office.

August 26, 1925

Mr. J——— G———
Dear Cynic:—

I agree with what you say in your letter of August 9th, though if I were you I wouldn't call people "nuts" before consulting an alienist. The best and sanest people in the world sometimes make bad breaks when they start talking on matters which they do not understand—you, for instance, do so when you begin to talk about women. Those people who used to think that the world is flat and that the sun moves around it each day were just as sane as you or I, only they didn't know the facts. There are very few who really understand how to look for truth. Most of us get used to our old ideas as we get used to our old shoes. Wearing new shoes is discomforting for a time, so we just refuse to do so as long as the old ones will hold together. It is the old, ill-smelling pipe which is the dearest. Those people who refused to look through Galileo's

telescope at the moons of Jupiter weren't "nats." They believed in the devil and would have been unhappy without believing it, and they thought the devil must be inside the telescope. Your writer whom you criticize has found a new sort of devil—the top layer of the atmosphere. He chaffed with him; you have invented a devil which you put inside every woman you meet, and which prevents your seeing the truth about her.

I quite agree with you that those theosophists who talk as you say are likely to do harm to the Theosophical Movement. What the Movement needs is the support of broad-minded and broadly educated people, people who help to influence public opinion. These are likely to be repelled by this severe fundamentalist attitude, by such assertions as you quote, and to turn away from Theosophy as a crazy fad held by superstitious people. Those who turn away from orthodoxy because of its fundamentalist attitude are not likely to be lured into another pest of the same kind, even if of different color. The church had the same argument, "the authority of the ancients," and it fought a losing fight. Half of the opposition to religion today is due to the insistence of the fundamentalists that you must take the whole thing or none. It is the same in Theosophy. I must admit that this carping at science, not in the way of fair criticism—as was H. P. B.'s—but with the apparent intent of getting back at it on every occasion, repels me and produces a state of mind antagonistic to my absorbing the really splendid side of the teachings. In the storms of life, in the absence of nearly everything calculated to produce other than resentment, distrust and cynicism, with little of what most people think makes life worth living, I am trying, with nothing but my will to do so, to construct for myself a sane and rational system of faith in the eternal goodness of things, a belief consistent with the best dreams of the poet and the visible facts of nature, a philosophy which will combine a rational mysticism with what we are learning from science about the evolution of the world. I look to Theosophy to aid me in doing this, not to insist that there is a conflict.

I cannot help admiring the attitude of H. P. B. She criticizes scientific theories unmercifully at times, a privilege scientists themselves make use of occasionally. Even her criticisms are largely quoted verbatim from scientific writers. But she was exceedingly cautious about denying even fairly well established facts. No one would find her making such remarks as you have quoted. If you will read Volume I of *The Secret Doctrine*, beginning page 477, you will find many such criticisms and will see what I mean. I think you will find your time more profitably spent in reading what she has written, and in comparing it with later scientific achievements and speculations, than in trying to get at her ideas through interpreters, epitomizers and would-be defenders. I quite frankly admit that some of these, especially the ultra-fundamentalists, produce in me that feeling you speak of, of wanting to hit out from both ends at once.

But now, my dear Cynic, don't allow yourself to get too excited over what you read in a magazine. Magazines and newspapers publish all sorts of stuff, good, bad and indifferent. You take what you like and leave the rest for those who like that. If the editor at times displays an array of bunkum, don't lose your temper. You will never find a publication with which you can agree wholly. Neither will you find a society where you can subscribe to all that you hear, whether it be the Adyar T. S., your Independent Blavatsky Society or the Ku Klux Klan. If perchance you should do so you would be none the happier, for you would miss the stimulus of conflicting opinions. All you could do would be to sit round and nod your heads at each other—"Just so" and "Just so"—till you all fall asleep. Take from each what you can.

Somebody once remarked that the chief use of insane asylums is to help those outside to think that they are sane themselves. If it will comfort you you might apply this idea in your association with your

two societies. If you are not quite sure of your own theosophical sanity, perhaps they will help you to a feeling of assurance.

This is not intended as a reflection on those societies by any means; it is only a prescription to be taken in an emergency, a sort of spiritual paracoric when you are overwhelmed with an attack of cynicism. At other times you should remember that cynicism—real cynicism, not the kind assumed for purposes of appearance—is a sort of craziness itself. Which is worse, to have a wrong notion about how man was created, or a wrong notion about what he is today? Admitted that a correct knowledge of man's origin may help us to understand him, after all it will do us but little service if we remain blind to his present nature, to his infinite possibilities. You yourself know well that you have in you that which is far better than that which appears on the surface and passes with others as *J—U—*. You may feel this under the influence of music, of poetry or art, of noble words and deeds, and pre-eminently of love. If you have mastered yourself you will know it at all times. Consequently you must know, unless you are conceited enough to think yourself a human anomaly, that others have this likewise. Your fellow-theosophists, some of them, may be a bit off on scientific matters, but they are not one bit more off than the one who, like you, is always looking for the dirt, for the evidence of the beast in man, rather than for the evidences of his divinity.

It is quite needless for you to talk of lighting your lantern and hunting for a true theosophist. Hunt first in yourself, and after you have found the best you can, look for this in other people. It would be idle to tell a theosophist like yourself to "learn to realize the Self." You hear it said everywhere, but it is not so often emphasized that it is no more important than learning to realize the Self in others, and only in this lies the basis of true human solidarity. This does not mean that you must get yourself straightened out on the relation of Atma, Buddhi and Manas, in fact, I doubt if any purely intellectual comprehension is of much value. There are people of all creeds and of none, fundamentalists and agnostics, who have learned to look for the higher Self in themselves and others, while there are students of Theosophy who, if they have this habit, manage very successfully to conceal it. When you can see that the inner nature of every human being is something beautiful and lovable you will discount, even if not denying, those unpleasant defects which are attributable to a personality sorely influenced by lower desires, by selfishness, by irritability due to the stress of life and of having to associate with querulous and cynical people.

This ability to see, to sympathize, to love and thereby to feel that however perplexing the universe may be there is a principle of Love back of it is, I think, the very biggest accomplishment one is capable of. It is of itself that which leads one to act in accordance with the great law of evolution; it is its own justification and its own reward. Why quote you again that famous epistle of Paul the Apostle:

If I speak with the tongues of men and angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. . . . But now abideth faith, hope, love, these three; and the greatest of these is love.

You can apply this to your studies of theosophical philosophy. Without love they profit you nothing. And it is just for this reason that you should not get worked up and impatient because there are differences of opinion as to what one should believe, and whether this or that book is essential, this or that theory true. As well throw a tantrum because of the clothing your friend wears. When you find people—I have not—who have radically changed their lives and their attitude towards their fellows because of their belief in the Absolute, in the Law of Cycles

or the One Soul, or in some theory as the origin of man, then you may have some reason to differ with me, but till you have, you can look on these as non-essentials, not for theosophical theory, but for the theosophical life. This may sound dreadfully heretical, but I am only waiting to find such people, or only one or two of them.

Your cynicism is more than mere blindness; it is rushing down headlong into the sea. Think of the good in others and it stimulates the same in yourself; think only of the evil, and that which is evil in yourself responds; you become that which you dwell upon. Finally, hatred and selfishness get the better of you and you start evolving backwards as fast as you can. That is no way for a person as evidently intelligent as you are.

You will understand, I am sure, that I am no advocate of fundamentalism in Theosophy unless for those who cannot or have not the time to think and to investigate. We must admit that all of the real advances the race has made in the way of a better understanding of nature and of its application to human needs, material and mental, have been due to those who have insisted upon standing upon their right to think freely and fearlessly. And yet, on the other hand, it is faith which has enabled countless millions to withstand the stress of life; it is faith which has given us those beautiful examples of art and architecture which have come down to us. The best that the past has left us is that which man has created, however blindly and imperfectly, in service to his gods. In insisting upon freedom of thought one is too apt to despise faith, and the two are regarded, and with some truth, as antagonistic. But this is not of necessity the case and I feel that the great problem is the harmonizing of the two in a rational faith, or what William Kingsland calls "Rational Mysticism," a faith broad and flexible enough to admit of modification, but too strong to admit defeat. You will find a help to this in the great poets, notably in Browning and Whitman. It was Browning who pulled me out of the slough of agnosticism before I had heard of Theosophy, and who paved the way for it. Today, when I am beset with skepticism, as is often enough the case, I still have recourse to these, and I am to preface a reading of *The Secret Doctrine* with a few minutes alone with a poet. When I neglect this, as I often have to do, it is always to my detriment. There is no such cloud-dispeller. Poetry of the right sort stimulates the imagination, sets the mystical intuition to work, and makes the study of these recondite subjects far easier.

Need I repeat what I have told you time and time again? Encourage the devotional spirit; develop an ideal which you can grasp; learn to love, if not a living being, then some ideal which you have made for yourself, some saint, some Holy Virgin, some Beatrice, some Dulcinea del Toboso, or what not. The seed thus planted and carefully nurtured will in time lead you to the broader love and to a realization of that fundamental principle of things without which Theosophy is but a dead mass of doctrine; the pressed and dried botanical specimen where you should have the living flower.

One word more. Your subscription to the *Critic* is overdue, and I really think you owe us a nice cash contribution in addition for having given you so much space. Do you think we can keep on forever publishing your stuff with the printer, bill in hand, hanging at the door?

Cordially yours,

EDITOR OF THE CRITIC

To Theosophical Readers—More Subscribers Wanted

The *Critic* earnestly desires the co-operation of its theosophical readers in increasing its circulation among theosophists, with the view of

informing them as to the actual conditions in the Theosophical Society and of promoting a revival of interest in the original teachings as given by H. P. Blavatsky and in the letters of the Masters. Subscription to all parts of the world, 50 cents a year.

At the Periscope

Coming Events Cast Their Shadows Before. An announcement in the *July Messenger*, page 39, tells us that Mr. Jesus Krishnamurti has appointed Mr. Fritz Kunz as National Representative of the Order of the Star in the East for the United States. Mr. Kunz will revive *The Server* and in general act as press agent for the Coming Christ, alias Krishnamurti. Mr. Kunz is a man of indefatigable energy and a fluent talker, and is as ready as Jonah's whale to swallow any hocuspocus that Lead-heater puts forth, and, we permit ourselves to think, would make a far bigger success as the New Christ than little Alky himself.

Missouri. Missouri, after a glimpse of the light, seems bent on getting back to the dark ages. Some years ago it abolished capital punishment, only to restore it later, and has now arranged for the execution of hold-up men. After having practically abandoned prison contract labor it is now starting to extend it. Prisoners who do not receive a cent of pay are forced to work for contractors who pay the state a trifle for their labor and make large profits. Naturally such contracts are secured through political influence. Missouri is best known to the outside world for its mules, and some of these seem to have started running the prison.

Going to Prison Makes Him a Millionaire. A recent press report states that one Lugalls, who was sent to Leavenworth for two years for using the mails to defraud in connection with a supposed worthless oil stock, has just finished his term and left the prison a millionaire. While there, oil was struck on the property he was trying to dispose of "fraudulently," and he is now glad that the government stepped in and prevented his selling that stock.

Not Fit to Listen To. Thirteen Roman Catholic students were recently expelled from the high school at Faith, South Dakota, for refusing to remain in the school while the Bible was being read. The Catholics attempted to get a mandamus requiring their reinstatement, but the court decided that it was within the right of the school board to expel them. The legal question involved is the right of the school board to insist upon compliance with any rules they may prescribe, under pain of expulsion. While we consider forced attendance at religious exercises upon pain of being deprived of an education absolutely idiotic and contrary to all American principles, the action of the Catholics in refusing to listen to the Bible reading is sufficient proof that this church is nothing but priestcraft masquerading under the name of Christianity. A Bible Society which makes it its business to place Bibles in hotel rooms has recently reported that whenever these hotels were visited by Catholic students the Bibles were either destroyed or thrown out the windows.

Lynching Growing Unfashionable. Only sixteen lynchings occurred in the United States in 1924—twelve negroes and four whites—the smallest number for forty years. The reason for the falling off of this once popular entertainment is not entirely clear, but it may perhaps be attributed in part to a sentiment against it created by the attempt two years ago to enact a Federal law permitting the Government to deal with cases of lynching when the state neglected or refused to do so. Lynchers and their accomplices would have met with small consideration at the hands of a United States court, while convictions in state courts were notoriously difficult to secure.

Index to the Mahatma Letters

Now ready, *Index to the Mahatma Letters to A. P. Sinnett*, prepared under the direction of the compiler, A. Trevor Barker. Fits into the volume of *Letters*. 32 pages, price 50 cents.

The Mahatma Letters to A. P. Sinnett, compiled by A. Trevor Barker; the most important theosophical book of this century, \$7.50.

The Letters of H. P. Blavatsky to A. P. Sinnett, compiled by A. Trevor Barker; H. P. B. as revealed by herself, \$7.50.

From the O. E. LIBRARY.

The Liberal Catholic Church and the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the *Carmic*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

A Selected List of Books on Astrology

Astrological Tables. Logarithms and other tables for astrological students, \$0.90.

Railley, E. H.—*The Prenatal Epoch* (L), \$4.00.

Butler, Hiram—*Solar Biology*, \$5.00.

Carter, Charles F. O. (President of the Astrological Lodge, Theosophical Society)—

A Concise Encyclopedia of Psychological Astrology (L), \$2.00.

The Principles of Astrology, Theoretical and Applied (L), \$1.75.

Dalton, J. G.—*The Spherical Basis of Astrology; Tables of Houses, 22-56"* and other tables, \$3.15.

George, Liekecltyn—*A-Z Horoscope Delineator*, new edition, \$4.00.

The Astrologer's Searchlight, \$1.00.

The Powerful Planets, \$1.00.

Planetary Daily Guide for All (Annual; Moon's Sign Book), \$1.00.

How Planets Affect People, \$1.00.

Practical Astrology for Everybody, \$1.00.

Improved Mechanical Aspectarian, \$1.00.

The Planet Vulcan, \$0.50.

The Astrological Satellite; Extracts from Works of Master Astrologers; Fixed Stars in Astrology; each, \$0.40.

Hall, S. Elizabeth—*Astrology; the Key Between Two Worlds*, paper, \$0.60.

Heindel, Muz—*For Ephemeris, Tables of Houses and Blanks*, see below.

The Message of the Stars (L), \$3.50.

Simplified Scientific Astrology (L), \$1.50.

Regarded as the best introduction to Astrology.

Kozminsky, Isidore—*Zodiacal Symbology* (L), \$1.25.

Libra—*Astrology; Its Technique and Ethics*, \$4.65.

Lilly, William—*Introduction to Astrology* (L), \$2.50.

Noted classic by the famous astrologer of the 17th century.

Mental Expert, A—*Astrology in Relation to Mind and Character* (L), \$0.80.

Pagan, Isabelle M.—*Astrological Key to Character* (L), \$0.85.

From Pioneer to Poet; or Signs of the Zodiac Analyzed (L). Out of print. Loaned only.

Pearce, A. J.—*Text Book of Astrology*, \$8.60.

Ptolemy—*Tetrabiblos*, \$6.00. A translation by J. M. Ashmand of this famous ancient astrological work.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, September 23, 1925

No. 4

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or indexed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

THE THIRD DEGREE IN ST. LOUIS

I learn from the St. Louis *Post-Dispatch* of August 22d that ten assault warrants have been issued against deputy constables and private detectives in St. Louis County for having maltreated and tortured one George Lenhardt, a truck farmer, who was under arrest on suspicion of having murdered his wife.

It appears that Lenhardt was subjected to a continuous "examination" for nineteen hours in the endeavor to extort a confession, and was finally handed over to the sheriff in such condition from bruises and abrasions that he had to be sent to a hospital for treatment. An examination by a physician indicated a temperature of 101.2°; his body was bruised and lacerated and whole bunches of hair had been pulled from his head.

According to Lenhardt, he was beaten mercilessly with rubber hose and billies. He was then taken from jail and driven to a remote corner of the county where his torture was continued. A hangman's noose was dangled before his eyes, food was refused him, a stiff broom was run through his hair, he was knocked down and finally strung with handcuffs from a steam pipe with his toes barely touching the ground. All of these failed to extort a confession. It is reported that there have been other beatings of prisoners in St. Louis County and the Grand Jury is to be asked to investigate them. The penalty to which these enthusiastic upholders of law and order are subject, if convicted, is six months in jail and \$100 fine.

Not long ago a verdict of murder passed upon a Chinaman in the District of Columbia was invalidated by the United States Supreme Court because a confession secured through protracted mental torture was brought into court. More recently a county policeman at Rockville, near Washington, was sent to the house of correction for having used force in an attempt to extort a confession. St. Louis is not in China nor even in Alaska and it is surprising that officers of the law

should not have learned by this time that confessions extorted in this fashion will not receive recognition in court and that the suspect will be protected by the Supreme Court of the United States, if need be. Probably the same thing, even if less pronounced and limited to making the suspected victim *non compos mentis* and forcing him to sign a confession, occurs every day.

The administration of law in this country is becoming every day more disgraceful. Apart from acts of direct violence against defenseless suspects, even on the part of officers of the Department of Justice, witness the contemptible methods sometimes employed by prohibition officials, such as provoking violations of the law, or making love to women in order to secure evidence. One reason, without doubt, for these things is that officers of the law, whether they be police, detectives or prosecuting attorneys, are expected to make a record for themselves. As a Borneo headhunter's standing in his community is measured by the number of skulls he can exhibit, here a state's attorney is esteemed according to the number of men he has sent to the gallows or the chair. There's money and political promotion in it, that's why.

How to prevent official brutality is a question, but certain it is that no examination of a suspected offender should be permitted except in the presence of his legal counsel or a representative of the court, who shall be authorized to exercise some check upon the proceedings, and to be witness to abuses.

A Red-Hot Time

Now that members and other readers of the *Currier* are coming back from their vacations, it is perhaps an appropriate season to remind some, yes, most, of them that the Editor has been leaving, and is still leaving, a red-hot time just here on the job, and that it is red-hotter because of the ever increasing difficulty of securing funds for meeting our expenses. The receipts this summer have been considerably less than for the corresponding period last year, while the overhead expenses have not fallen off a cent, but on the contrary have increased.

Some who have been accustomed to help us have died, others have taken a wife or a husband or an automobile and are thinking of other things, still others have become lukewarm, or have adopted the economy sad, while new members do not seem to understand that our organization is run entirely upon voluntary donations. We fear too, that many are ashamed to send small sums—quite an unnecessary sort of modesty.

This cannot go on forever. The stone wall up to which the Editor pledged himself many years ago to march, if necessary, has retreated many a time when further progress seemed impossible, but when it has, it has been due to the kindness of those who have been willing to help us with real cash. Now, the wall shows ominous signs of staying just where it is and to force us to discontinue our work and take to driving a garbage cart or what not. Whether this shall happen depends upon our members and readers.

Now is the time to help us. Will you do so?

Letter from a Chain Gang Prisoner

Note. Georgia has been getting some newspaper publicity of late about the beautiful and happy lives of its prisoners on the road. Here is a letter from one of the happy ones which tells a different story. It is a notorious fact that in the prison camps of the South attention is seldom paid to illness and the victim is often driven to work and brutally treated. As long as he can stand up he is rated as "well" and the full quota of work is demanded of him. If he dies, some doctor is found to give a certificate of death from natural causes. I do not give the writer's name, not wishing to expose him to persecution, but any one interested can obtain it from this office.

Cummerce, Georgia,

August 31, 1925

My dear Friend Mr. Stokes:—

I am a prisoner down here in the Georgia chain gang, and am suffering the tortures of hell. My God, you can't imagine the awful conditions here. I am in bad health. I have heart trouble, a bad abdomen. They work me sunrise to sunset and half starve me to death. A chain is around my neck and legs handcuffed. They beat and drag me around the ground. For God's sake help me; this is my cry for human sake. I have only seven months to serve. Please help me some way. I am sick but they care nothing for my health. Oh, sir, if you could only know. Please do something for me if you get this letter. Please let me hear from you or send some one here to let me prove my condition. God knows I am telling the truth. I am from the East, way down here, no friends, no one to help me and am going through the tortures of hell.

I have heard of your kindness and God will reward you for helping poor unfortunates of my kind. If I was in good health I would go on and be a man and say nothing, but I am not, but they say "Die and prove it; then it will cost only a dollar to bury you." Please do something, anything. I will rather face death than to go on with this any longer.

Faithfully yours,

Free Books for Prisoners

The O. E. LIBRARY has some copies of the following books which it will be pleased to give without charge, while they last, to prisoners applying for them. Not more than two books sent to one applicant. As the number is limited several titles should be given in order of preference. If the rules forbid sending to individuals they could be sent to the chaplain for the library.

Atkinson, William Walker—Thought Force in Business and Everyday Life.

Begbie, Harold—Twice-Born Men.

Bird, Thos. A.—Sales Plans.

Bishop, Wm. S.—Business Training.

Bragdon, Claude—The Gift of Asia (pamphlet).

Burton, John—Making the Business Pay.

Cherington, P. T.—Advertising as a Business Force.

Churchill, Winston—The Inside of the Cup (fiction).

Cody, Sherman—How to Deal With Human Nature in Business.

Corbin, Hollis—How to Start a Business of Your Own.

Davenport—Education for Efficiency.

Davis, Wm. S.—A Friend of Caesar (fiction).

Evans, Wm.—How to Memorize.

Fallows, Samuel—Health and Happiness.

Fowler, N. C.—Starting in Life.

Gamble, Wm.—Straight Talks on Business.

Giese, Wm.—First Spanish Book and Reader.

Gilbreth, F. C.—Motion Study (with relation to efficiency).

Goldston, Will—Tricks and Illusions.
 Goldston, Will—More Tricks and Puzzles.
 Gordon, James—The Young Man and His Problems.
 Griffith—Practical Bookkeeping.
 Hall, S. Roland—How to Get a Position and How to Keep It.
 Hardy, A. J.—How to be Happy Though Civil.
 Higginbotham, H. N.—The Making of a Merchant.
 Knapp, Dr. A.—Tuberculosis a Preventable and Curable Disease.
 Kintzney, Dr. P.—Long Life and How to Attain It.
 Parsons, Frank—Choosing a Vocation.

The Infalible (?) Mr. Leadbeater

In my review of Mr. Leadbeater's book, *The Masters and the Path*, in the *Currier* of July 29th, mention was made of certain flatly contradictory claims made by this gentleman regarding Christ and the Twelve Apostles. Lest any reader be disposed to question my statement, I quote below in parallel the several assertions made by him, which are mutually contradictory and exclusive.

The moral is sufficiently obvious without further comment.

From the "Credo" in the Liturgy of the Holy Mass, as celebrated by "Bishop" C. W. Leadbeater, of the Liberal Catholic Church. (Official Liturgy, pages 227-228.)

We believe in one God, the FATHER Almighty, Maker of heaven and earth and of all things visible and invisible.

And in one Lord, JESUS CHRIST, the alone-born Son of God . . . Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Ghost and the Virgin Mary, and was made Man. And was crucified also for us, under Pontius Pilate He suffered, and was buried. And the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the FATHER. And He shall come again with glory to judge both the quick and the dead. . . .

C. W. Leadbeater, in *The Inner Life*, Vol. 1, page 149.

The disciple Jesus, whose body was taken by the Christ.

From "The Faith of Our Fathers," by C. W. Leadbeater, Adyar Bulletin, August 1919, page 233.

It has been conclusively proved that none of its books (the old Testament—*Ed.*) were really written by the authors to whom they are attributed; and indeed, the same may be said of most of the books of the New Testament also. No one who has deeply studied these books can successfully maintain their historicity; and those who understand comparative mythology will readily see that we have in the Four Gospels, not the story of a life, but an allegory, a Mystery Drama of a type not uncommon in antiquity.

C. W. Leadbeater, in *The Inner Life*, Vol. 1, page 149.

The truth is that the four gospels at any rate were never intended to be taken as in any sense historical. They are all founded upon a much shorter document written in Hebrew by a monk named Mattæus, who lived in a monastery in a desert to the south of Palestine. He seems to have conceived the idea of casting some of the great facts of initiation into a narrative form and mingling with it some points out of the life of the real Jesus who was born 105 B. C.

From "Bishop" Leadbeater's
"Credo." See above.

Under Pontius Pilate He suffered.

"Bishop" C. W. Leadbeater in
Church. (Official Liturgy, page
192.)

WE thank Thee, Lord, for the
teaching and example of Thy holy
Apostles, and we pray that those to
whom their wondrous power has
descended may ever be filled with
Thy wisdom and Thy love, that un-
der their firm guidance Thy holy
Church may . . .

"Bishop" C. W. Leadbeater, in
celebrating Mass, says (Official Li-
turgy, page 228):

Who for us men and for our sal-
vation came down from heaven and
was incarnate of the Holy Ghost
and the Virgin Mary, and was
made man. And was crucified also
for us, under Pontius Pilate He
Suffered, and was buried.

and some from the life of another
quite obscure fanatical preacher,
who had been condemned to death
and executed in Jerusalem about
30 A. D.

From The Century Dictionary.

Pontius Pilate, a Roman procu-
rator of Judea, Idumea and Sa-
maria, 26-36 A. D. He tried and
condemned Christ.

C. W. Leadbeater in The Inner
Life, Vol. I, page 119.

When we examine clairvoyantly
the life of the founder of Chris-
tianity, for example, we can find no
trace of the alleged twelve apostles;
it would seem that as men they
never existed, but that they were
introduced into the story for some
reason—possibly to typify the
twelve signs of the zodiac.

C. W. Leadbeater in The Chris-
tian Creed, second revised edition,
1920, page 81:

"Was crucified, dead and buried."
Here again we are face to face with
an almost universal misunder-
standing whose proportions have been
colossal and its results most dis-
astrous. The astonishing evolution
of a perfectly reasonable allegory
into an absolutely impossible bi-
ography has had a very sad influ-
ence upon the entire Christian
Church and upon the faith which
it has taught and the enormous
amount of devotional sympathy
which has been poured forth
through the centuries in connection
with a story of physical suffering
that is wholly imaginary is perhaps
the most extraordinary and lament-
able waste of psychic energy in the
history of the world.

(Note. References to *The Inner Life* are to the Krotona edition,
1917.)

From the above we learn that "Bishop" Leadbeater believes: (1),
that the real Jesus was born 105 B. C.; (2), that the Christ, properly
speaking, took possession of his body at a certain time; (3), that this
body was crucified under Pontius Pilate, an historical character who
officiated in Judea 26-36 A. D., which would have made Christ about 130
years old at the time; (4), that he thanks the Lord for the teaching and
example of the holy Apostles and prays that they may still continue to
guide the Church; (5), but that he thinks that the holy Apostles never
existed and perhaps merely typify the signs of the zodiac—a Church
firmly guided by the signs of the zodiac!; (6), that he (C. W. L.) believes
that "He was buried and the third day He rose again according to the
Scriptures, and ascended into heaven," etc. (7), finally that he believes
these Scriptures to be a myth and an allegory, a "Mystery Drama."

I have not the least desire to express an opinion as to which of these statements are true, but they cannot *all* be true. Pontius Pilate is an historical character, the date of his rule is a matter of record; he could not have sentenced a man born 105 B. C. And if any one professes to accept both, if he solemnly declares his belief in the statements of the creed, he cannot at the same time believe the gospels to be a myth and "in no sense historical," without being either a lunatic or a charlatan. The evidence is cumulative in the present instance in favor of the latter alternative.

One wonders what his congregation would think did the "Bishop" follow up his recital of the creed with the above words from his book. It would amount precisely to this: "Brethren, I am now asking you to believe that what I have just said and you have repeated after me is false. I am giving you a practical demonstration that I am an unscrupulous liar whenever it suits my purposes, and that the adoration which you and your friends load upon me is 'the most extraordinary and lamentable waste of psychic energy' in the history of the Theosophical Society."

At the Periscope

Theosophist Becomes Jailer. Captain Frank J. Primavesi, well known in theosophical circles, has just been appointed city jailer of St. Louis, on the basis of an Efficiency Board examination. Captain Primavesi was for some years superintendent of the St. Louis County workhouse, and was distinguished for his humanitarian methods, but retired from that position, if I recollect rightly, because of political interference, since which time he has followed his profession of apothecary. The people of St. Louis, both in and out of jail, are to be congratulated upon this appointment. Of one thing I am certain; Captain Primavesi will not be browbeaten into departing from his humane policies by the popular demand to beat 'em up. He is a true theosophist, in fact as well as in theory.

A Barker for Besant. *The Messenger* for July announced the expected presence at the Chicago convention of Dr. and Mrs. George S. Arundale, of Adyar. Dr. Arundale is one of the most efficient of Mrs. Besant's lieutenants, and one of her most devoted barkers. Undoubtedly one of the most able of the Adyarites, his ability has developed in one channel—blind devotion to his chief. For him Theosophy is not what H. P. Blavatsky and the Masters taught; it isn't Theosophy at all; it's just plain Annie Besant, here and hereafter. The following is taken from a letter written by him October 20th, 1912, to the Benares Group: "We know something of the future that awaits our leader; we know that she will triumph in the future as she has triumphed in the past; that she will one day become one of the greatest rulers of the world. And do we not also know we are held by unbreakable bonds of union; that she cannot but share her life with ours, because we ask for no life which is not a part of hers. And so her future involves our future; for inasmuch as we strive to be part of her present existence we are identifying ourselves with the future; and if she is to become one of the greatest rulers of the world of Gods and men, we shall at least by that time have earned the right to be her instruments." We owe the publicity of this letter to the modest Mrs. Besant herself, who printed it for circulation. In so doing she says in effect: "Quite so, George; that's just what I am." George could have secured this astonishing information only from Annie Besant herself, and if it be true that the meek shall inherit the earth, we think George has a much better chance of getting there than Mrs. Besant. Devotion is a real virtue, but the less said of self-advertising the better. Between Mr. Kunz and Dr. Arundale the Besant-Leadbeater-Krishnaji trinity should be pretty well barked up at the Chicago convention.

Faked Statistics. A newspaper clipping recently sent us states that over 11,000 murders were committed in the United States last year, and that the United States has 1,000,000 inhabitants in prison! The number of bars in the United States is not given, but one of the signs of the times is the readiness to give faked statistics as a basis for agitation. This clipping says: "Maybe if we grew a little more hemp—at least enough to go round—there would be a more wholesome regard for human life." That is to say, if you would only kill more people, less people would be killed.

Bloodthirsty Christians. The Business Men's Bible Class of the first Baptist church of Madisonville, Kentucky, has decided to work for legislation imposing the death penalty on those who manufacture, sell or buy liquor. These bloody Christians would have sentenced Jesus himself to death for a certain miracle which resulted in the production of wine. While it is not to be imagined that such sentiments are general, it is nevertheless a sign of the times. It indicates that the criminal tendencies of the day are by no means limited to so-called criminals. These men, who imagine themselves followers of Christ, are nothing but respectable criminals with a homicidal complex, who propose to have their criminal tendencies legalized, and they are far more dangerous than the sporadic thief. Their idea seems to be: If people won't do as you think they should, kill them.

Michigan State Prison. It is perhaps too soon to form an opinion of the new warden of the Michigan state prison at Jackson, Harry H. Jackson, as he has been on the job but six months and his previous experience was as chief of traffic police in Detroit, but he is clearly interested in promoting the welfare of the inmates. His chief hobby is technical education and he aims to establish a high-grade technical school at the prison. One of his assets and a very valuable one, by the way, is Mrs. Jackson, who is taking an active interest in helping the men. A warden's wife who is actively sympathetic in practical ways with the inmates must inevitably add much to that mutual good understanding which is such an essential factor in promoting humane discipline. The chaplain, Rev. W. F. Hopp, solicits donations of up-to-date technical and educational books.

"And Some Seed Fell Among Thorns." The respected president of the Port Angeles (Wash.) Lodge of the Theosophical Society writes me in a letter too long and too diffuse to quote, that the prison articles in the *Current* are all sham and hypocrisy, and are merely intended as a camouflage for our criticisms of the dear leaders. Ach, was, Sister! I don't mind being called a hypocrite, but I do object to being set down as a fool. Fact is, I wouldn't waste such good material in such a fashion. Long experience has shown me that there are few people so hard to interest in prison reform and prisoners as theosophists. As another respected lodge president writes me, they simply "don't find them interesting." Considering the manner in which Theosophy is taught and studied today this is not surprising. Brotherhood, if considered at all, is a beautiful theory based on one of the fundamentals of *The Secret Doctrine*, and to be practised, if at all, upon cats, dogs and edible animals. Consequently theosophists are the last people we would try any such bait or camouflage upon. Now how would this do for camouflage?—a series of articles on purifying one's vehicles and learning how to ride astral broomsticks as "invisible helpers." The latter is the invention of dear leader Leadbeater, who deserves the credit of having shown theosophists just what they want, the possibility of waking up in the morning after a sound sleep and thinking "How good I have been all night;" and that without the expenditure of time, money or effort. I suggest to the respected president of the Port Angeles Lodge to follow little Alky's advice and "meditate on the Self."

The Mahatma Letters to A. P. Sinnett

Transcribed from the originals by A. Trevor Barker, *P. T. S.*, XXV, 492 pages, with Introduction and Appendix; 1923. \$7.50.

Mr. Barker was authorized by the literary executrix of the late Mr. A. P. Sinnett to transcribe and publish all of the letters written by the Masters M. and K. H. to Mr. Sinnett. This has been done without omission or editing of any kind. The letters cover the period 1881-1884 and contain everything received by Mr. Sinnett so far as is known. With the exception of a very few which have been quoted or copied, none of the letters have been published before.

Besides the letters to Mr. Sinnett there are several to Mr. A. O. Hume, and a few by H. P. Blavatsky.

Being written by the Masters Themselves, these letters are absolutely unique and form the most authoritative teachings which have yet appeared, not even excepting *The Secret Doctrine*. They show us the Masters as described by Themselves, are filled with sublime philosophical and ethical instruction and with keen psychological analyses which aid the student in self-examination. Further, they throw much light on the early history of the Theosophical Movement and on the character and motives of early workers and enable us to gain a clearer conception of the Messenger, H. P. Blavatsky, whose character and teachings are fully vindicated.

They also afford the means of comparing later theosophical teachings with the Theosophy of the Masters of Wisdom.

There can be no question that this book is the most important contribution to theosophical literature since the appearance of *The Secret Doctrine* in 1888. It forms an invaluable adjunct to the study of this and other writings of H. P. Blavatsky. It is one of the books that all serious students will wish to have at hand for constant reference.

Price, \$7.50. Separate Index, 50 cents. Order from the O. E. LIBRARY.

A Selected List of Books on Astrology

Raphael—For Ephemeris and Almanac see below.

Guide to Astrology (L), \$1.35.

Horary Astrology (L), \$1.35.

Key to Astrology (L), \$0.75.

Medical Astrology (L), \$0.50.

Mundane Astrology (L), \$0.50.

Sepharial (W. Gorn Old, noted British occultist)—

Astrological Ready Reckoner (L), \$1.30.

Astrology: How to Make and Read Your Own Horoscope (L), \$0.30.

Cosmic Symbolism (L), \$1.75.

The Daily Guide (L), \$1.00.

Directional Astrology (L), \$2.35.

Eclipses Astronomically and Astrologically Considered and Explained (L), \$1.30.

The Law of Values, \$1.75. Astrology for Investors.

New Dictionary of Astrology (L), \$2.80.

New Manual of Astrology (L), \$1.40.

Primary Directions Made Easy (L), \$1.30.

The Science of Foreknowledge (L), \$2.00.

The Silver Key (L), \$2.00. Astrology applied to racing and speculation.

The Silver Key Astrology; for use with The Silver Key, \$0.60.

The Solar Epoch, or Horoscope of Destiny (L), \$1.30.

The Theory of Geodetic Equivalents in Relation to Mundane Astrology (L), \$1.20.

Transits and Planetary Periods (L), \$2.00.

Your Fortune in Your Name, or Kabbalistic Astrology (L), \$1.25.

List of other occult books by Sepharial on request.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, October 7, 1925

No. 5

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

HOW MISSOURI TREATS ITS PRISONERS

In the days of the war the Missouri State Penitentiary at Jefferson City was one of the worst penal hell-holes in the United States. The well-known lecturer, Mrs. Kate Richards O'Hare, who had the misfortune to be sentenced by a Federal court for too free denunciation of war, was sent to this prison, and after her release submitted a report to the President on the horribly brutal treatment to which women were subjected, which was widely circulated and a review of which may be found in the CRITIC of October 27th, 1920.

Partly as a result of this exposure, which certainly branded the people of Missouri as the most God-forsaken lot of Christians to be found in the United States, shame and denunciation led to a decided degree of reform, which reached its height under Warden Crawford. At the same time the contract system of labor was largely if not wholly abolished. Early this year, however, thanks to a new governor and the usual political reasons, Warden Crawford was dismissed and a new prison board appointed, and then the reaction began. The contract system was put into full force again, the liberal rules regarding the receipt of letters, literature and parcels were abolished, and beginning April 1st a new and stringent set of rules was enforced. Prisoners are not allowed to receive any printed matter whatever except that coming direct from the publisher, while parcels of all sorts without exception are forbidden. Ostensibly intended to prevent the smuggling of contraband, especially of drugs, this rule, which is not enforced to the limit in more than two or three other prisons, is in reality a flimsy excuse for forcing inmates to patronize the "prison commissary," which, if properly managed is a necessary adjunct, but which is in many cases simply a means of petty graft, food and other necessities or luxuries being sold at an advanced price, advantage being taken of the helpless condition of the prisoners to rob them. This scheme is further promoted by half-starving the prisoners and forcing them to purchase food.

As far as I know no complaints were sent out by underground channels during the administration of Warden Crawford. Immediately after the installation of the new warden, S. T. Nix, complaints began to be received, some of which have come into my hands. Contented men do not need to elude the censor and recurring underground letters are one of the surest indications that something is wrong. I can give space to only a few quotations from these letters, which are not sporadic, and which will show something of the degree to which this institution has retrograded. It must be remembered that the prison is now greatly overcrowded and due allowance must be made for this.

Men are sleeping on the floors in the prison corridors. The hash has played so many return engagements that the odor of it nauseates one as he enters the dining hall. . . . The men are required to get a task on one meal a day; this is no exaggeration. Men are committing suicide in preference to doing three or four years of this particular kind of imprisonment. . . . There is a reason for the new order which denies the inmates the receipt of any food or clothing from outside. . . . The prison authorities intend to sell food and clothing. . . . They furnish nothing in this institution—a mattress and one old ragged blanket, no sheets, no toilet articles, no pillows, not even a stamp for a letter. (They do furnish one sheet of writing paper and one envelope to each inmate twice a week.)

What can we expect of a prison administration when the Governor himself used as a slogan, and made a part of his reform platform read: "If I am elected governor, the men serving sentences in the penitentiary will not before I will parole or pardon them." And no one is paroled or pardoned unless he signs the papers.

In the basement of one of the cell houses they have eighty men locked up. . . . They see the yard only going to and fro from meals. Why? Well, this administration figured on an uprising and they found an excuse to put behind bars all men that they figured would be the most likely to riot by simply saying that they were either addicted to the use of narcotics or that they were engaged in dispensing them to the inmates. I know personally that in this crowd there is a number of men who have not the slightest idea of what drugs look like.

Today being Sunday, we had our last meal at two-thirty. We do not eat again until seven in the morning; then we have molasses and bread and muddy water, work all morning and return to the mess hall tomorrow noon and have dinner which is a stew composed of the food that was left over from today, this and beans—if we have beans—and bread and water, back to the shop for three hours and a half, then another meal composed of molasses and bread and black coffee, and then to the cell.

I do not paint a vivid picture to arouse your sympathy; I merely state facts to you first hand. I am not prejudiced against the people who are obliged to run this place. If there were one redeeming feature to offset the sordid reality I would speak it in defense of the place which I condemn. No ordinary investigation committee could see anything. If one is to investigate prison conditions they see only what the authorities want them to see, and they talk to men they know are due to leave on their merit time. If these men tell anything that is not good, they don't leave; they are placed in the punishment hall after the committee leaves and are subjected to tortures undreamed of. If you doubt this statement try hanging yourself up by the wrists for ten hours a

day and have someone issue you a half-slice of bread at night when they take you down! Criminals! It's a wonder to me that the men released from institutions of this kind are not murderers upon the slightest provocation, for they kill all the manly instinct in a man, like a caged tiger when it escapes its keepers.

The guards that were obliged to treat the men with kindness during Warden Crawford's reign have resumed their old tactics and they inform one and all that they have orders to go to the limit! and the dining hall resembles a cotton patch with the heads all swathed in gauze and cotton.

"The limit" is only what the guard deems best . . . if he feels inclined to shoot you, he shoots; if he wishes to fracture your skull he does so, and never has to explain why he has done so! An ultra-modern penitentiary that uses tactics as obsolete as the barbarian method! They nag at the man until his spirit balks, and then when he answers his superior, he gets knocked cold!

The shops are surely hard, and the tasks are entirely too large. I was in the shirt shop. My task was hemming sleeves—220 dozen per day. A person has to step around to make it. There are other tasks in the shop that are harder. If you don't get your task you go down and sleep on the board at night. Some make it and some cannot.

Food has been cut down until every man who can possibly get the price does not go to the dining hall, but patronizes the restaurant in the yard, and those who cannot have to look on and endure their own hunger. Only a slice of bread and molasses morning and afternoon, and a dinner that sometimes can be eaten—too often not. Then to bed to endure the tortures of gnawing hunger and try to sleep after an utterly exhausting day in the sweat-shops, in a vermin infected bunk under a dirty blanket. Men sleeping on the floors in halls and warehouses, while the money is used for building more shops in which to make money for the management.

Forty-eight men are at present confined in the basement cells, three men in each 6 by 9 cell. No exercise allowed except a weekly march to the bath house. Among these are three tubercular boys. Food very inferior, unless a man has money to send to the commissary for extras, and very few have that. Among these is the prisoner known as Taylor, mentioned in the report made by the ex-guard Lucas. Besides the bodily injuries mentioned by Lucas, Mr. Taylor's head is badly scarred by these beatings, and he was not long since hung up by the wrists for some days, eight hours a day. He is very pale and nervous and has lost fifty pounds in weight. Besides punishing brutally for the offense of getting out information, as in Taylor's case, they have commenced whipping for any failure to "make the task" under the prison labor contract system. It is impossible for some to make it, and then they get the lash.

In the tuberculosis hospital men lie helpless on beds of straw, with no pillows, unless such are sent in to them by friends. No sheets, and one coarse army blanket for covering in all weathers. They employ no nurse; what nursing there is done is done by volunteers among the patients themselves, and men sometimes sit up and just fall over dead alone.

From the above, selected from various letters, it seems that Missouri is maintaining a system of slavery even more despicable than negro slavery at its worst, for the negro was at least fed and cared for. He cost money, but as for the convict, he costs nothing, so to hell with him, damn him; there are plenty more to be had to work for the political contractors who are enriching themselves from his labor.

More Correspondents Urgently Needed

The General Manager would be especially pleased at this time to hear from any members who are willing to take on one or more prisoners as correspondents, as we have a considerable waiting list and by no means enough volunteers to go round. It is hoped that this appeal will produce some result and spare us the necessity of making special inquiries by letter.

Readers of the *Critic* who have not been engaged in prison correspondence but who would like to do so may enroll as *LEXBOX* members by sending ten cents registration fee and subscribing, or renewing their subscriptions for the *Critic*. It is highly desirable for all concerned that we be given a little personal information in order to make more satisfactory selections. Anybody twenty years old or more is eligible for membership.

Our Solution of Social Problems

Note: From The Canadian Theosophist for August 15th.

In her address to the Boston Convention of American Theosophists in 1891, H. P. Blavatsky wrote these memorable words:

"After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, 'Be Theosophists, work for Theosophy.' Theosophy first, and Theosophy last; for its practical realization alone can save the western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."

This is tantamount to asserting that in Theosophy will be found the solution of our gravest social problems. What then is there in Theosophy which can contribute to such an end? To say that Theosophy offers a solution of social problems by no means implies that all such problems can be solved with its aid. One must not be too sanguine; many of these are purely practical questions the solution of which depends on judgment, common-sense, technical, scientific or worldly knowledge. Theosophy will not teach one to build or manage a railroad, to raise potatoes profitably, to extirpate malaria, or finance the costs of government. But while it makes no such sweeping claims, it does profess to afford certain basic principles or standpoints from which the solution of problems affecting the relations of man and man can be approached, and without which no solution can be a wholly satisfactory and permanent one.

The most important of these basic principles are:

The recognition of absolutely unavoidable individual responsibility.

The law of altruism, brotherhood, or love.

Man has evolved as a self-seeking animal, aiming to get as much and to give as little in return as possible. But in order to make social groups possible and therefore to receive the benefits accruing therefrom, self-seeking had to be held in check, self-denial introduced in exchange for patent advantages. This was not so easy, for the average individual is always ready to take the advantages for himself and to leave the self-denial to others. In order to enforce such self-denial two instruments have been evolved in the course of time—the civil law and religion. Each deals with the problem in its own fashion.

The civil law, in so far as it is not, as is too often the case, simply

the expression of the desires of those individuals or groups who have the power to enact and enforce laws to their own benefit, aims in a rough way to approximate justice between individuals, to prevent one person or group from taking undue advantage of another. It consists of commands and prohibitions, and backs up its charges with appropriate or inappropriate penalties—fines, imprisonment, civil disability, exile, death, etc. It relies upon fear and force, not upon admonition, not upon the willingness of the citizen to obey of his own accord. As human relationships become more complex, the laws multiply and become fossilized, and proceed from regulating the relations of man and man to dictating the very behaviour of individuals to themselves, what they may or may not put into their stomachs, or on their backs or legs, what they may or may not read, may or may not do on some specified day of the week. Ultimately the system of laws becomes so complex and so meddlesome, so like a strait-jacket, that contempt is engendered and they are disregarded when no policeman or other official is looking on. Free and voluntary action, doing right because it is right, is neither encouraged nor recognized.

Side by side with this system there have sprung up the various forms of religion which aim to regulate conduct by fear of punishment and promises of reward. Where the civil law offers the wrath of the state even unto death, the church offers the wrath of God forever after. Between the two, it would seem, everybody should be virtuous. But almost every system of religion has in time yielded to the popular demand for a plan through which one can still enjoy the pleasures of sin and selfishness as far as the civil law will permit, and yet escape the results. From ceremonials, supplications and sacrifices, costing little in proportion to the anticipated return, the Christian church has gone so far as to devise a system of vicarious atonement whereby, through an act of repentance and faith, the former caused by fear of results, the latter by a desire for benefits to be received, and often in return for a trifling payment to a priest, the sinner can unload the suffering and punishment on a redeemer and go scot-free himself, all printed up to repeat his sins and be saved again.

It should be fairly obvious that neither of these systems can offer a solution of social problems which acts automatically. To the threat of the civil law the individual sets off his "Don't get caught," while the doctrine of vicarious atonement says in effect: "Sin as much as you wish, provided you accept your saviour before it is too late." In one way or another, by hook or crook, by the use of your wits or by grace of God, it is possible to get without giving, to take without restitution. And just as long as society or any considerable part of it acts on such principles the solution of social problems becomes a matter of enormous difficulty.

Theosophy denies totally the possibility of evading individual responsibility. According to the doctrine of Karma the result of every act must be borne sooner or later by the individual himself; there is no escape whatever from this. It matters nothing if he should escape the penalty of the law, or if someone, man or god, offers to take his drubbing for him. Theosophy therefore denies without qualification the possibility of a vicarious atonement. The debt which one has incurred to another must be settled, either in this life or in another; it can no more be unloaded upon a redeemer than can cancer or dyspepsia be unloaded upon the physician. However disheartening at first the conception may be, consideration should show that it is right; a debt is always a debt *de facto*, even if not *de jure*; an obligation cannot be annulled by being forgiven; it still remains a debt. The wise policy therefore is to pay and be done with it, or to avoid it entirely.

No sane man commits an offence when retribution is known to be

sure. It is the hope of evasion which spurs him on. And while there are without doubt those who would face a far distant day of reckoning for momentary gratification, a firm conviction that punishment is automatic and inevitable would render a large part of our laws needless, except as admonitions. This conviction can be made universal only through education. Let it be instilled into the mind of every child that there is no possible escape from the results of his own actions, until it becomes as instinctive as belief in gravitation, and we shall have made one great step in advance.

This however, represents but one-half of the problem. Pure selfishness alone should dictate that if every debt must be paid one should avoid incurring such obligations as it is not easy or pleasant to meet. But justice as interpreted by the fallible human mind is nearly always tinged with selfishness. We may admit that we must act justly, but we usually tip the scales of justice in our own favour, often quite unwittingly. We see the situation through our own eyes, not through those of the other person. As a single illustration may be taken the question of the apportionment of the product of labour between the labourer and the capitalist. No belief in Karma will solve this. As a further solution of social problems, therefore, Theosophy adds another law, and it is to be found in religion as well, and this may be summed up in the injunction to "love your neighbour as yourself," to "do to others as you would have them do to you," to hold the interest of your fellow man equal to your own, with the doubts in his favour. This is by far a more difficult feat than the recognition of individual responsibility. The recognition of the law of Karma is a matter of intellectual perception; to obey it is a matter of will. But to love your neighbour as yourself is a matter of neither conviction nor will. To be convinced that you *should* love him is wholly different from really loving him. Belief in the unity of all life, in brotherhood as a philosophical abstraction, which is a favorite topic with Theosophists, is quite compatible with grossly selfish action. The root of love lies far deeper in the soul. It needs no explanation, no theory of its nature; it is not a matter for reason; it is its own explanation, its own justification, its own reward. Those who have best served the human race, whether in great affairs or in the small matters of daily life, have done so, not because of philosophy, but because they obeyed an inner impulse.

To enter fully into this matter would be beyond my present limit. But if such a spirit is to be evoked, and fortunately it is latent in all life, every effort must be made to cultivate it as a part of education. Everything which tends to stimulate the unselfish love nature should be appealed to, the sense of devotion, sympathy for friends, for playmates, for animals, all that helps us to understand others, yes, even all that stimulates the sense of beauty. Today we hold that "success" means success for oneself; our education is largely responsible for this. When our youth are brought up to feel that success is a trust, that it is inseparable from success for others, we shall have gone well towards building up the second basic principle for solving our social problems.

When once this innate instinct of love is awakened one needs no longer to think of Karma; not because love annuls Karma, but because it is working with it, Karma being based upon obedience to the law of evolution which rests upon love.

SAGITTARIUS

How About That "Critic" Subscription?

Many letters of inquiry coming to this office of late indicate that the Critic is being widely read by persons who are not on our list of subscribers. This is of course highly gratifying, but it would be much more so if these readers would help us by sending in a year's subscription—fifty cents—at the same time, and thus become members of our family.

At the Periscope

What's in a Name? All communications seem to have ceased with Atlanta Penitentiary and Missouri State Prison. The warden of the former is named Snook, and of the latter, Nix.

Too Many Laws—Everybody in Jail. D. M. K. writes to the Seattle Times: "I think, with Curtis of the Sat Eve Post, crime is too damn popular these days. But, unlike Curtis, I don't think of criminals as something to abhor, to avoid, or to make copy about: I regard them as brothers, and strive to understand their method of living under the shade of the law; because I just plain know that I am not wise enough nor nimble enough to know all these damn laws, and I want to be prepared. Just two more laws and we will all be in jail."

Notes from the Antipodes. I have received a circular of the Church of St. Alban (Liberal Catholic) in Sydney, and dated from the episcopal palace, stating that the play *Charley's Aunt* will be performed in order to raise funds for paying off the \$25,000 debt. I didn't know before that Charley had an aunt, but so it seems. The church has also issued an elaborate begging pamphlet soliciting donations to be sent to Charley for the use of the church. This is adorned with many new photographs of Charley himself, for this meek and lowly Jesus of the neo-theosophists is extraordinarily vain and as fond of being snapped as President Coolidge. The pamphlet is the literary effort of Dr. Mary E. Rocke, physician in waiting on His Holiness, and its interesting feature is that it tells the public nothing whatever about the church, its aims and doctrines, and is clearly a piece of Leadbeater propaganda. The public, Tom, Dick and Harry, are invited to support the church, not for what it is, but because it is Charles' church, the place where he shows himself off in the absurd episcopal fogger portrayed in one of the photographs. We are told that "Persons of repute, of learning, and of title come from the ends of the earth to sit at the feet of this pure and holy man, counting it as a privilege to be taught by him, and if possible to find accommodation under the same roof. When he walks abroad the people turn to gaze after him attracted by his rare nobility and dignity of mien, and by the benevolence and joy which radiate from him. . . . Messenger of the Gods might he well be called, standing as he does on the very threshold of the Super-Man, transmitter of Their Word, instrument of Their Will, dispenser of Their Benefits." How does Dr. Rocke know these things? Why, Charles himself says so, that's all, but this should satisfy anybody. Dr. Rocke apologizes for being no poet, otherwise she would carry this debauch of personality worship still further. Of course the pamphlet is issued with his permission and connivance—"the church, that is myself," sticks out all over it. Sydney citizens, who are not church members, but who are moved by this remarkable production to give money, might learn much of the "hidden side" of this astounding charlatan by applying at local police headquarters, where some of his later abominably immoral exploits are on record. They leave no doubt that the man, with all his plausibility, all his winning ways and beaming of beneficence is a thorough scoundrel.

Another Sheep Strays from the Fold. The Reading (Pa.) Lodge, T. S., has surrendered its charter and taken to the Back to Blavatsky trail. While I am no advocate of quitting, possibly this is the best thing that could be done under the circumstances. Lodges which assert their right to study Theosophy as it was taught by H. P. Blavatsky and which fail to render due worship to the neo-theosophical Holy Trinity, Besant, Leadbeater and Krishnamurti, are studiously ignored or subjected to covert insults by Cardinal Rogers. Having turned both cheeks to this, there is nothing left to turn but the back.

An Exact Reprint of the Original "Secret Doctrine."

Just Published, an exact reprint of the original edition of H. P. Blavatsky's *Secret Doctrine*. This is reproduced by the photographic process from the original text, affording a guarantee of complete identity in every respect, down to the very letter. *The only authorized edition.*

No printers' or proof-readers' mistakes; no editing; no tampering.

The two volumes are printed on thin India or Bible paper, and bound together into one handy volume. The price, which is far below that of all other editions, is only \$7.50.

Two Important Adjuncts to the Study of "The Secret Doctrine."

The Mahatma Letters to A. P. Sinnett. Transcribed without omission or editing from the file of original letters of the Masters M. and K. H. in the possession of Mr. Sinnett, by A. Trevor Barker, F. T. S. The only complete edition of these priceless letters, the original teachings of the Masters in their own words. Price, \$7.50.

The Transactions of the Blavatsky Lodge (London). Answers of H. P. B. to questions on *The Secret Doctrine*, stenographically taken down and approved by her. Elucidates many difficult points in *The Secret Doctrine*. Price, \$2.00.

Special Offer. If ordered at one time the above three volumes, amounting to \$17.00, are offered to subscribers to the O. E. LIBRARY CRITIC (50 cents a year) only, for \$15.00, or *The Secret Doctrine* and *The Mahatma Letters*, amounting to \$15.00, for \$14.00. No orders will be duplicated on these terms, and the offer is subject to withdrawal without notice.

Send all orders to THE O. E. LIBRARY.

A Selected List of Books on Astrology

Simmonite, Dr. W. J.—Complete Arcana of Astral Philosophy (L.), \$5.25.

Key to Scientific Prediction (L.), \$1.50.

Turnbull, Coulson—The Rising Zodiacal Sign, \$0.75.

The Divine Language of Celestial Correspondences (L.), \$3.65.

Wilde, George—Primer of Astrology (L.), \$1.00.

Chaldean Astrology (L.), \$2.80.

Key to Your Horoscope, paper, \$0.80.

Key to Your Star Courses, paper, \$0.80.

Your Destiny and the Stars (L.), \$4.15.

Astrological Ephemerides, Almanacs and Blanks

Raphael's Ephemeris for any year beginning 1800; each, 50 cents.

Next year's issue usually ready in August.

Raphael's Ephemeris and Almanac for current or next year, 70 cents.

Raphael's Geocentric Longitudes and Declinations of Neptune, Herschel, Saturn, Jupiter and Mars, 1900-2001, 50 cents.

Raphael's Longitude, Latitude and Declination of Neptune, 1800-1879 (corrected to 1900), and the Positions of the Principal Fixed Stars, 50 cents.

Heindel's American Ephemeris, for any year beginning 1860; each, 25 cents.

Next year's issue usually ready in August.

Heindel's Ephemeris, bound volumes, 20 in a volume, 1860-1879; 1880-1899; 1900-1919; each, cloth, \$5.00.

Heindel's Tables of Houses, Vol. 1, latitude 25-35°; Vol. 2, latitude 37-48°; Vol. 3, latitude 49-60°; each, 50 cents.

The three volumes of tables of houses bound in one, cloth, \$2.00.

Heindel's Horoscope Blanks, 10 cents per dozen.

Horoscope Data Sheets, 15 cents per dozen.

Ask for our complete list of astrological books.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, October 21, 1925

No. 6

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1916, at the Post Office at Washington, D. C., under Act of March 3, 1879.

NAPANOCHIAN FLAPDOODLE

In a letter to the New York *Herald-Tribune* of August 3d Dr. Walter N. Thayer, Jr., superintendent of the Institute for Defective Delinquents at Napanoch, N. Y., says that "He further believes that no convicted criminal should be returned to society either on parole or by discharge until there has been considerable evidence that his attitude towards society has been changed." That means, of course, an indeterminate sentence with no upper or maximum limit short of life confinement.

Theoretically, and supposing that our penal institutions were conducted in such a manner as to change his attitude if at all possible, that might be well enough. But many of us know, and Dr. Thayer should know, that there are many prisons which are *not* so conducted, and that these simply intensify the convict's hatred and defiance of society. Hanging men by the wrists for days at a stretch, confining them in underground dungeons, half-starving them or feeding them on loathsome food, flogging them when they are unable to complete the tasks imposed on them by greedy contractors or taskmasters, locking them up without sufficient physical exercise to keep the body healthy, or without sufficient entertainment to keep the mind sound, refusing medical aid to those who are ill and driving them with threats of the lash to their daily tasks, beating them up when they resent these things, keeping tubercular patients on beds of straw without sheets or sufficient covering and without the attendance of a nurse till they drop over dead, letting their families starve, if they have any, killing them with overwork or corrupting them with idleness, driving them insane with brutality, these and many other abominable practices prevail at this very day, and society has no one to blame but itself if such men are finally released with the desire to take revenge. Dr. Thayer should know these things, and he should know that it is idle to talk of unlimited indeterminate sentences as long as prisons are what they are.

The Missouri State Penitentiary, among others, is operated in the interest of a gang of political contractors who hire the labor of convicts at an absurdly small price, and who have been installed with the connivance of a governor who has openly declared that he will "let the convicts rot before he will parole them." It is to the interest of these contractors to see that the convict does *not* change his attitude towards society, and that he shall be held just as long as possible in order to profit by him. They are not going to give him a chance to change his attitude towards society if they can help it. The passage of an undoubted indeterminate sentence law in Missouri, a law by which the sentence has no upper limit and may be extended to life if those personally interested choose to do so, would be nothing less than a crime of society against the criminal, as well as a piece of abominable stupidity.

Dr. Thayer, clearly, whatever his ability as a psychiatrist and administrator of an institution for half-wits, is a glaring example of the myopic theorist and specialist who knows nothing or refuses to learn anything of the broader problems of human nature, or of prison administration as governed by politics, ignorance and greed.

I have always opposed the unlimited indeterminate sentence for the reason that at the present day we have absolutely no guarantee whatever that a penal institution, decently and humanely administered today, may not tomorrow, thanks to the shifting winds of politics, fall into the hands of ignorant, brutal, or greedy people, bent not only on courting popularity by favoring any passing whim of the public, but on using the criminal as a slave to be exploited for personal profit. The fixed limit to every indeterminate sentence is today the only guarantee which protects the offender from greed, brutality, personal spite of enemies, stupidity of officials, whims of theorists, and gives him another chance at life. It says to society: "Thus far shalt thou go with thy punishment or revenge, but no further."

We know something of the fashion in which people are railroaded into insane asylums and held there indefinitely at the behest of those who want to keep them out of the way, or because they are good payers and profit the owners of the institution. Such things are quite as possible in penal institutions where there is some pecuniary interest at stake.

Unfortunately, we fear, it is just this type of theorist, standing behind the almighty medical degree, which is most likely to secure the attention of the gentlemen of the National Crime Commission.

Free Books for Prisoners. We are sorry to have disappointed some applicants for free books. Try again when further lists are published.

American Prison Association—Annual Convention

The annual convention of the American Prison Association will be held at Jackson, Miss., November 7th-14th. Every one interested in prison affairs is invited to attend, whether a member or not. All phases of the prison problem will be discussed. While the Association contains members of every point of view, its general tendency is towards prison reform. Annual membership costs five dollars and entitles the member to the annual volume containing a full report of the convention. For further information address the Secretary, E. R. Cuss, 135 East 15th Street, New York City.

Wanted—"A Cup of Cold Water"

It is not the aim of the LEAGUE to secure correspondents for others than prisoners, but because I know what it is to be lonely, and therefore sympathize with the writer, I print the following letter, hoping that perhaps some reader will be willing to write to this veteran.

Sept. 22, 1925

Dear Sir:

Pardon the liberty I take in writing to you.

I am in the U. S. Veterans' Hospital here and feel rather lonesome at times. A friend suggested to inform you about it, and perhaps you could bring me in touch with some one who wishes to write to a lonely person like myself. I have everything a fellow desires, yet, I'm not happy, because I'm so lonesome. I have some friends in this country, but somehow I can't locate them, so if you'll be so kind and give me some one's address to write to, I shall be very happy and believe me, mere words are inadequate to express my gratitude for such great kindness from you.

Trusting that you'll grant me this request, I am,

Yours most cordially,

CHAS. PRICE,

U. S. Veterans' Hospital, Base No. 24,

Palo Alto, Calif.

In a different vein, but to me pathetic rather than amusing, is the following. How I came to be so honored I can't imagine, for I am sure I have done nothing to deserve it:

Leckie WVa June 22 1925

dear friend I seen your adtiseament as I am lonesom my self I thought I would right to you I am a widow by death and havent got no one to love me I am good nature I am a hard working woman I hant no sport and would like to correspond with some good man I am fond of home my self I hope to hear from you soon for I am lonesom as I can be

So good by from a friend

RACHEL L. —————

The Theosophical Society was formally founded in New York on November 17th, 1875. As there are some differences of opinion as to how this came about it might be well to quote a statement regarding it which proceeds from the highest authority, to wit, a letter from the Master Morya to A. P. Sinnett, written about February, 1882, to be found in *The Mahatma Letters to A. P. Sinnett*, page 263:

As we are not likely, worthy sir, to correspond very often now—I will tell you something you should know, and may derive profit from. On the 17th November next the Septenary term of trial given the Society at its foundation in which to discreetly "preach us" will expire. One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the Occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research.

Others, wiser as it would now seem, held differently, but consent was given for the trial. It was stipulated, however, that the experiment should be made independently of our personal management; that there should be no abnormal interference by ourselves. In casting about we found in America the man to stand as leader—a man of great moral courage, unselfish, and having other good qualities. He was far from being the best, but (as Mr. Hume speaks in H. P. B.'s case)—he was the best one available. With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. We sent her to America, brought them together—and the trial began. From the first both she and he were given clearly to understand that the issue lay entirely with themselves. And both offered themselves for the trial for certain remuneration in the far distant future as—as K. H. would say—soldiers volunteer for a Forlorn Hope.

Whatever may be said about the motives and intentions of the others who took part in the formal organization this letter shows clearly what were the powers behind the scenes, what were the objects and who were the real founders. The Mahatmas were the real founders and the invisible powers; Colonel Olcott and Madame Blavatsky were the visible founders, consciously acting under superior orders. Others, who formed the Society at the outset and were perhaps officers of the same, are not to be regarded as founders in other than a technical sense, such as is implied by the phrase "charter members." And the objects of the Society? As Mahatma Morya says, they were "to discreetly preach us," which means, beyond doubt, to teach the philosophy and ethics of the Mahatmas, to do what the Mahatmas wanted done.

What were the teachings and where are they to be found? Primarily, of course, in whatever direct statements we have from the Mahatmas. Such statements are to be found in the recently published *Mahatma Letters to A. P. Sinnett* and in the small volume of *Letters from the Masters of the Wisdom*, as well as in occasional but rare authenticated communications published elsewhere. In much more voluminous form they are to be found in *The Secret Doctrine* of H. P. Blavatsky, of which we have the direct endorsement by Mahatma K. H. (*Letters from the Masters of the Wisdom*, page 54). However fragmentary the direct letters may be, they must be regarded, out of necessity as infallible, but at any rate as presenting the doctrines of the Mahatmas; they must remain the authority *par excellence*. Whether what they teach will be accepted in its entirety by any individual will depend upon his conceptions of what Mahatmas are, and of the sources of their information; that is to say, they are absolutely authoritative as to the Mahatmic doctrines, whether they are ultimately and unquestionably true in every minute detail or not.

The same applies in a slightly qualified degree to *The Secret Doctrine* (original edition) and to other writings of H. P. Blavatsky. The qualification lies only in the fact that the word of the Guru must logically take precedence of the word of the chela. All other writings, whether by Sinnett, by Judge, by Besant, by Leadbeater, or any one else, can be accepted as genuine Mahatmic teachings in every detail only when checked up with and confirmed by the original sources. Simple as this may be, it is wholly disregarded by the majority of those who call themselves theosophists, most of whom are content with accepting as the word of the Masters anything which may be told them by their leaders.

H. P. B. issued the two volumes of *The Secret Doctrine* in 1888; *The Key to Theosophy* was published in 1889 and a second unaltered edition in 1899; *The Voice of the Silence* appeared in 1889; her *Answers to Questions on the Secret Doctrine* propounded in the Blavatsky Lodge of London was published in 1889. These, and some minor papers, pub-

lished at intervals up to her death, May 8th, 1891, contain what H. P. B. had to say on Theosophy as the accredited "direct agent" of the Mahatmas.

Consequently, if we want the real Theosophy, the Theosophy authorized by the Mahatmas, we might as well draw a sharp line with the year 1891. Whatever may be thought of other later books which purport to give her teachings, and those of the Mahatmas, with 1891, as far as we are able to prove, the volume of "revelation" was closed.

In his valuable pamphlet, *Some Observations on the Study of The Secret Doctrine of H. P. Blavatsky*, D. P. Wadia says (page 18):

And in order to understand what she does mean, it is necessary to see what she herself has said, to let her writings speak, and not use books written by other people in order to understand H. P. B.; rather it is wise to use what H. P. B. herself has written, *The Secret Doctrine*, *Isis Unveiled*, *A Modern Panarion*, *Five Years of Theosophy*—all of these books can be studied to get a clearer idea of her teachings.

If we except *The Mahatma Letters*, published since the above was written, I heartily concur in what Mr. Wadia says. Whatever may be expedient for theosophical babes and sucklings, serious students of Theosophy should use other books only to elucidate, if possible, what H. P. B. and the Masters have written. They should go to the original sources and make these the basis of their studies and not use some other book as a basis for study and H. P. B.'s and the Masters' writings for reference only. To do this latter implies either a certain disloyalty, or a distrust of their own intelligence and intuition. H. P. B. is far more lucid than any of her epitomizers, and personally I have found in these originals a source of delight and illumination when the so-called epitomes, Oceans, and what not, have produced a feeling of despair mixed with nausea.

Theosophy, then, consists of the Mahatmic teachings as presented by themselves or by others under their direct supervision and with their sanction. Any special statement or interpretation made by other writers must fully agree with these: any addition, anything worked out in greater detail, no matter how plausible and good it may be, is not to be regarded as a portion of the original Theosophy, but as having human authorization only. When it purports to have been derived from some superhuman or extrahuman source, the burden of proof lies upon the one propounding it that this source is what it claims to be. When it is obtained by supposedly clairvoyant or other psychic methods, such as mediumistic communications, automatic writing, reading the akashic records or what not, it behooves the one putting it forth to prove that these are reliable. Otherwise it is to be ranked only with other philosophical speculations. No amount of self-assertion, of claims to intercourse with the gods, no endorsement by admirers, can give it any further value than this. Purported Mahatmic communications must bear in themselves the evidence of their genuineness. When we find communications, for instance, claiming to come from the Master Morya, whose blunt and terse English every reader of *The Mahatma Letters* knows, couched in archaic English, sometimes ungrammatical, vague in expression and sentiment, and resembling the familiar style of moralizing to be encountered in seance rooms, we do not necessarily say "fraud," but we say that the recipient is self-deluded. When we find that sturdy denouncer of church and ceremonial, the Mahatma K. H., in his letters to Spence in 1882 and thereabouts, posing today as an endorser of the Liberal Catholic Church, with its ritual, its absolution and black magic, we say the same. We know how the Mahatmas Morya and Koot Hoomi wrote in 1882. When they begin to "thou" and "ye" their hearers, to attempt flowery diction like a would-be poet, we can only smile at the credulity of those who can accept such degenerated Mahatmas on the authority of a medium. Mahatmas are not prigs; they are at least cultured beings; they do not

resort to tricks of style which are in abominably poor taste; neither do they say this today and the opposite tomorrow. The style adopted by most of these modern Mahatmas is such that should any visible human being attempt to work it off on us we would without hesitation set him down as unbalanced. It is respectfully suggested to those who wish to introduce their pet Mahatmas that instead of using the English of King James's day they make it still more impressive to the susceptible by going back to Chaucer.

Now that the fiftieth anniversary of the Theosophical Society is at hand, it might be of interest to inquire what H. P. B. would find had happened to her work and to the society which she helped to establish, were she to return among us. True, it is claimed by Mrs. Annie Besant and Mr. Charles W. Leadbeater that she has already reincarnated, and the latter goes so far as to tell us that he has held astral interviews with her and that she has expressed her satisfaction with the present state of affairs. But that's just Leadbeater. So far she is keeping discreetly in the background—somewhere in the Himalayas, it is said—and makes herself known only when some new fad of Father Leadbeater needs to be endorsed.

What would she find? First of all, she would find that her Theosophical Society has given birth to a variety of organizations, all harking back to her, all produced by budding, sweating, fission, partition, or whatever other modes of reproduction are possible. I have no idea how many of these societies there are. Some are well-known, others are simply small groups, local lodges, for instance, which have broken away from the parent society. Some adhere with tolerable fidelity to the original teachings; some incline to psychism and have their own particular prophet or prophetess who is nothing more than a medium who professes to be in direct communication with a Mahatma or so—and what Mahatmas!, entities who regale the followers with a bill of fare ranging from insipid pap to downright tommyrot. Some are guided by "leaders" whose most patent quality is personal ambition or vanity, constantly boasting of themselves and their divinely appointed mission, or who, if more astute, cause others to do it for them (witness Our Lady of Adyar); others are sincere enough. Some, with professed reverence for H. P. B. and for the teachings she was instructed to give out, adopt a patronizing attitude towards her, and the position, openly expressed or insinuated, that since H. P. B. died we have learned a lot more about things occult, and that the Theosophy of 1891 is about as obsolete as a 1900 model automobile—something which will run, to be sure, but in which no up-to-date theosophist would care to be seen.

This is natural enough. If there is any one thing calculated to addle the brain of a student of occultism it is the persuasion that he or she—usually she—is the direct recipient of favors from Mahatmas or Adepts somewhere on the other side of the world, preferably in Tibet, that being the supposed stamping-ground of Mahatmas who are worth listening to. Of these Mahatmas I would say: "By their English shall ye know them," though I know of one group which speaks French only—French as it is spoken in Paris, not in Lhasa or Shigatze. For an entity to claim to be a Tibetan is a passport in respect.

If, then, H. P. B. were to come among us today and were to inquire for "The Theosophical Society," she would have no trouble whatever—she would find any number of it. Apart from several smaller groups whose pardon I crave for not mentioning them, she would find only three or four which determinedly cling to what she taught, which draw the line at 1891 and resolutely refuse to open the door to the astral plane and to the various he- and she-sirens who are seeking their Ulysses. I refer especially to the United Lodge of Theosophists and its affiliated lodges, THE Theosophical Society in New York, the recently established Blavatsky Association and the Independent Theosophical Society

in Australia; possibly the Tingley Society might be included. While the loyalty of these comparatively small groups would doubtless be gratifying, I fear she might have a feeling of discomfort upon discovering that these, while earnestly trying to stick to first principles, each and all seem to have one attribute in common; they all disregard the First Object of the Theosophical Society—they won't speak to each other, and will not speak of each other except in terms of reproach or disparagement. Instead of fraternizing, they stand aloof; they do not speak, and are not allowed to speak from each other's platforms, or visit each other's lodges. In fact, they afford a brilliant illustration of the futility of an intellectual pursuit of Theosophy in making people love their neighbors as themselves. Now, don't get mad at this; you know well that it is the truth. Here is one which insists on the dogma of apostolic succession as applied in Theosophy, and offers the successor; here is another which reminds one of the yogi who sits for days in wrapt contemplation of his own navel; and another which has set up one of her pupils as a sort of Virgin Mary, as one who is to receive the devotion, while she is relegated to the background and only brought out on occasion like a sort of reference volume.

In the following article we shall say something about the Adyar Society, the progress of the Back to Blavatsky Movement and the influence of H. P. B. outside of theosophical circles.

Statement of the Ownership and Management of the O. E. Library Critic required by act of Congress, of August 24, 1912, for October 1, 1925.

The O. E. LIBRARY CRITIC, published bi-weekly at Washington, D. C. District of Columbia, City of Washington, s.s.

Before me, a notary public in and for the District aforesaid personally appeared H. N. Stokes, who having been duly sworn according to law, deposes and says that he is the editor of the O. E. LIBRARY CRITIC and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, The O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

Editor, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

Managing Editor, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

Business Manager, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

2. That the owners are:

THE O. E. LIBRARY LEAGUE, Incorporated, Board of Trustees, H. N. Stokes, President and General Manager, 1207 Q Street, N. W., Washington, D. C.; A. Buhler, Vice-President, 965 First Place, West New York, N. J.; Kepler Hoyt, Treasurer, 4114 Emory Place, Washington, D. C.; M. S. Emory, Secretary, 710 Eighth Street, N. W., Washington, D. C.; Ralph E. Lum, 786 Broad Street, Newark, N. J.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: none.

(Signed) H. N. Stokes, Editor.

Sworn to and subscribed before me this second day of October, 1925.

(Signed) FRANK B. TIPTON, Notary Public.

My commission expires October 31st, 1926.

Some Recent Publications and Reissues

Supplied by THE O. E. LIBRARY at prices stated. Books marked "(L)" will be loaned.

Astrology

Bentley, Maud A.—Heliocentric Ephemeris for the Years 1860 to 1924, \$12.00.

Compiled from the American and British Nautical Almanacs. Edition limited to 200 copies.

Carter, Charles E. O. (President of the Astrological Lodge, T. S.)—

A Concise Encyclopedia of Psychological Astrology (L), \$2.00.

The Principles of Astrology, Theoretical and Applied (L), \$1.75.

Hall, S. Elizabeth—Astrology the Key Between Two Worlds, paper, \$0.60.

Mental Expert, A.—Astrology in Relation to Mind and Character (L), \$0.80.

Sepharial—The Solar Epoch, or Horoscope of Destiny (L), \$1.30.

The Theory of Geodetic Equivalents in Relation to Mundane Astrology (L), \$1.20.

Simmonite, Dr. W. J.—Complete Arcana of Astral Philosophy (L), \$5.25.

Ask for our full list of astrological books.

Theosophy, Mysticism, and Occultism

Ahmad, Mabel L.—Names and Their Numbers (L), \$0.90.

Butley, Alice A.—A Treatise on Cosmic Fire, 2 volumes, \$10.00.

Barker, A. Trevor, F. T. S.—The Mahatma Letters to A. P. Sinnett, \$7.50.

The most important theosophical book of this century. Contains all of the letters from the Masters Morya and Koot Hoomi to A. P. Sinnett. Indispensable to students of *The Secret Doctrine*. Index to *The Mahatma Letters*, paper, \$0.50.

The Letters of H. P. Blavatsky to A. P. Sinnett, \$7.50.

No other book gives us such an insight into the heroic character, the difficulties and sufferings of the founder of Modern Theosophy. It is H. P. B. as revealed by herself.

Hexterian, Theodore—Crystal-Gazing: Its History, Distribution, Theory and Practice (L), \$1.75.

Besant and Leadbeater—Thought Forms (L), just reissued. \$4.50, 52 colored plates.

The Lives of Aleyone, 2 volumes, \$7.00. 12 colored plates and many charts. 49 lives extracted from the Akasha.

Besant, Annie—Civilization's Deadlocks and the Keys, \$0.75.

Blavatsky, H. P.—The Secret Doctrine; facsimile photographic reproductions of the original and only authorized edition; the two volumes, on India paper, bound into one (L), \$7.50.

Brownrigg, Kate—An Epitome of "The Science of the Emotions" of Bhagavan Das, paper, \$0.60.

Cordelier, John—The Spiral Way; Being the Meditations Upon the Fifteen Mysteries of the Soul's Ascent (L), \$1.40.

Counsell, Dr. R. W.—Apologia Alchymiae; a Restatement of Alchemy (L), \$1.95.

Das, Bhagavan—Krishna; A Study in the Theory of Avatars, paper, \$0.50.

Eckhart, Meister—The Works of; translated by C. de H. Evans, \$7.70.

Fuller, J. P. C.—Yoga; a Study of the Mystical Philosophy of the Brahmins and Buddhists (L), \$2.10.

Hilton, Walter—The Scale of Perfection (L), \$2.80. An Early English devotional classic, with introduction by Evelyn Underhill. Hilton was one of the four great English mediaeval mystics.

Kingsland, William—Rational Mysticism, \$6.75.

One of the best introductions to the Study of Theosophy and of *The Secret Doctrine*.

Klein, Sydney T.—The Way of Attainment (L), \$2.10.

Leadbeater, C. W.—The Masters and the Path, \$2.50.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, November 4, 1925

No. 7

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

A NEW WAY OF HELPING PRISONERS

Everybody who reads the CRITIC knows that an important part of our work consists in securing correspondents for prisoners—people, men or women, who will write them encouraging and helpful letters. Despite many failures, not only among unresponsive prisoners but equally unresponsive correspondents, and the opposition which we have encountered from some prison authorities and outside theorists who have all sorts of objections which never realize in practice, our work for the past twelve years has been highly successful. At the very least the monotonous humdrum of prison existence has been lightened for thousands, and they have been led to feel that humanity is not as bad as they thought, while in countless cases aims and aspirations which would otherwise never have been born have been aroused by contacting good people. At the worst, the unfit have dropped out and nobody has been the worse for the experiment. There are thousands of people who find no outlet for expressing themselves who could profitably spend a little time in sending a ray of light into the mind of the convict, and who would be the happier for it. It is from such people that we want to hear.

We have never made an attempt to specialize in our work. But there are abundant opportunities for doing this, and of reaching the prisoner through some special tendency or ability common to him and the correspondent. For this reason I reprint the following announcement of the Artists' Council, the aims of which are sufficiently set forth. Persons who are desirous of helping prisoners to develop any artistic qualities which they may latently possess, and prisoners who want aid in so doing, should write to *The Artists' Council, Art Center, 65 East 56th Street, New York City.*

Those who would like to undertake to aid and encourage prisoners in a more general way by correspondence should write to us and enroll as LEAGUE members. Membership may be had by any reputable person over twenty years of age, male

or female, by sending us ten cents registration fee and 50 cents for the annual subscription to the CRITIC. Beyond this the expenses are met by voluntary donations, which are thankfully accepted, whether small or large.

The Story of the Artists' Council

An artist, Miss Genevieve Cowles, was given a commission to paint several panels in a church in New Haven. One of these was to illustrate the verse of the old antiphony:

"O key of Israel and sceptre of the house of David, Thou that openeth and no man shutteth, and that shutteth and no man openeth, draw nigh to the prisoner and to him who sits in darkness and in the shadow of death."

The artist had always painted her pictures from life, and she wanted to know how a prisoner looked at first hand. With the object of getting a veritable prisoner for her model, she went to visit the warden of Connecticut State Prison. At first the warden found nothing possible in her request. In the end, however, he allowed her to interview ten convicts. This was the act which resulted in the organizing of the Artists' Council—founded upon an idea which no less a person than Professor John Dewey, of Columbia University, pronounces one of the most valuable ever introduced into the difficult prison problem.

Miss Cowles found her model in a man who had been in prison for forty-five years. During the painting the model became so interested that, later, he discovered in himself a talent for illuminating texts, which he found he could dispose of profitably. The constructive work, together with the beauty of the texts he lettered produced such a change in the prisoner that finally he was pardoned out from the prison which had incarcerated him for almost half a century.

Her picture finished, Miss Cowles offered to paint something for the prison. When the prisoners filed into chapel, the regulations forced them to look straight ahead, and once in their seats they must not turn around. The warden thought that a mural picture back of the platform, so simple and definite in its message that those on the farthest benches could take it in, might be the gift the artist could bestow. "You must make it speak of courage and hope," he said, "for when a man loses courage and hope here, he goes mad." That was the reason Miss Cowles decided to make her subject Christ's charge to Peter when He enjoined the disciple who had denied Him: "If you love me, feed my sheep."

While she was painting the prison mural she noticed many things.

First, that the prisoners do not want you to condone their crime; nor do they imagine you are doing so when you show them friendliness. What they want is some human recognition that they are human.

She noted that the minds of prisoners averaged the same as the minds of those outside, those below the average falling a little lower, those above the average rising a little higher—an impression scientifically confirmed later when the tests devised for the drafted men during the war were officially applied to prisoners. Her opportunity to observe the prisoners while she was painting enabled her to see that an actual physical change took place in certain men who became members of the prison orchestra. The effort to master and control their instruments began to co-ordinate their minds and their bodies.

So great became the interest in her painting as time went on, that she began to receive from the prisoners voluntary subscriptions saved up from their pay of ten cents a week. She commenced to understand that most crimes of violence and passion are committed before the age of twenty; and that if no legitimate outlet is provided for the natural instincts and powers of the young, one must expect them to burst through

by some illegitimate outlet. Many of these prisoners, she saw, were possessed of unusual emotional energy. She was often struck by the quality of the temperaments of these men and women in prison garb, and their intelligence. They may have followed the line of least resistance, but to break the law or to take it into one's own hands requires an initiative and an individuality not possessed by everyone. Direct this energizing power into a positive channel, she thought, and a stay in prison may possibly make a better citizen instead of the confirmed criminal which appears to be the unanimous testimony of statistics.

Her days in prison while finishing the immense canvas on the chapel wall ran to almost three years. Thus, her first-hand observations went on day after day, month after month. As a result of them Miss Cowles, with a few sympathetic artists and imaginative persons, formed a society whose aim is to discover and develop an outlet for the creative instincts which are a part of the make-up of most of the men and women who have become prisoners. Having been misdirected, this creative instinct, it is thought, may now be redirected. The members of the society were to work individually with prisoners with this aim in view.

The Artists' Council supplies materials for any art work, and personal guidance for any artistic, literary, and musical work undertaken by a prisoner in any prison of the United States. Occasionally we find prisoners themselves well equipped for the task of instructing; one eager young man, for instance, is conducting a class of sixteen fellow-inmates for which we supply the materials. The kind of work is not a matter of first importance, nor is the quality of the result as important as the opportunity it affords for progressive interest and orderly improvement. People may put as much effort and ardor into imperfect work as into good, and often they put a great deal more. Poor or good, so long as it is persistent and progressive, it will penetrate and at length banish the main cause why prisons do not reform—the resentful fixation on evil. An impersonal meeting ground has been established between the person outside the prison walls with a vision, and the person inside them who also may possess in embryo the same vision. Thus the fixation on evil has been penetrated, and the prisoner learns that those outside who know most of beauty and harmony can find and maintain a friendly interest in him who, the State has decreed, had broken the harmony and beauty of the social order.

The active members of the Council have felt that in the one year in which it has been functioning, their work has amply justified the warm support which the idea behind it has received from noted psychologists and penologists. Reports of the work done by individual prisoners and of their attitude, their extraordinary appreciation and cooperation, can be forwarded to those persons who are interested. The Council desires a chapter in every State, working in its own prisons under the training and guidance of the Mother Chapter.

Books Wanted for Prisoners

Readers of the *Carrie* who have spare books they would like to give to prisoners may send them to us. We will advertise them in the *Carrie* and send them to applicants free of charge.

As we have no funds for distributing these, they should be sent to us carriage prepaid, and accompanied by postage for forwarding at the average rate of eight cents a pound.

We want any good books, such as history, new thought, theosophy, economics, scientific, educational, health, business and technical, *good* fiction, and general literature.

We cannot use magazines, pamphlets, religious or women's books, or bibles.

How about that Carrie subscription? 50 cts. a year, to any place on earth.

After Thirty-Four Years—What Would She Find?—II

(Continued from the last Currie)

Turning to the Adyar Society, which numbers about 40,000 members and is therefore by far the largest, and which claims, whether rightly or wrongly, to be the only original Theosophical Society, a still more surprising condition would be found. With the exception of an occasional lodge and a large part of the Canadian Section, this has cut loose entirely from original principles. Though H. P. B. is occasionally mentioned the present leaders have taken great care that she shall be virtually forgotten, treated as we treat some long since dead ancestor on whose grave we lay an occasional wreath. This has been accomplished by their substituting books of their own in great numbers, which have been forced on the members and the sale of which has doubtless been a source of considerable income. Lists of books for study have been circulated, from which such books as *The Key to Theosophy* and *The Secret Doctrine* have been eliminated and which consist almost wholly of the books, big and little, of Annie Besant and C. W. Leadbeater. *The Secret Doctrine* has been relegated to the rubbish closets or the top (or bottom) shelves of libraries, while its place has been taken by that psychic monstrosity, *Man: Whence, How and Whither*, mainly the product of C. W. Leadbeater, which openly belittles *The Secret Doctrine* and caters to the vanity and conceit of the faithful by placing them on a special elite list who are told of their past lives and their membership in the "Band of Servers."

The current literature of the Adyar Society practically eliminates the Theosophy of 1891 and substitutes the fanciful dreams of C. W. Leadbeater. The arrogance of the leaders is shown by their not only ignoring all theosophists not of their own following, but in making it appear that only in following them is the road to salvation, the Path to Initiation. It is distinctly intimated that only those who possess a membership certificate signed by Annie Besant are eligible for initiation and finally for membership in "The Great White Lodge." We are clearly given to understand that Mrs. Besant possesses the keys to heaven; that only through a pledge of obedience to her can the favors of the Masters be secured. If you don't believe this, read Mr. Leadbeater's book, *The Masters and the Path*, page 59.

It may be safely said that should H. P. B. appear incognito in most T. S. lodges and give expression to some of the principles she enunciated, or which are to be found in the letters of the Mahatmas, she would quickly be shouted down. As for the E. S., she would not only be ineligible for admission to this, but, did she express her sentiments as she did in *Isis Unveiled*, she would be summarily ejected by Mrs. Besant. Why?

Do you remember how H. P. B., in *Isis Unveiled*, declared the dogma of apostolic succession to be "a gross and palpable fraud"? She would find today a church holding this dogma, modeled after and practically identical in methods and doctrines with the Church of Rome, being deliberately forced upon the members of the T. S. by and with the confidence of her former pupil, Annie Besant. She would find this church preaching the possibility of evading karmic law by a mechanical process of absolution and remission of sin, to be secured through the magical performance of a priest—a process designated by Mr. Leadbeater, one of its chief exponents, as "untwisting the ether." (*The Theosophist*, September, 1917). She would be able to read letters of Annie Besant threatening with expulsion from the T. S. any one who should oppose these dogmas and the efficacy of the mass and other rituals (See letter of Annie Besant to Dr. Robins, this Currie, page 6. In fact, it is demonstrable that even the Master K. H. would be ejected from this inner circle did he repeat what he has said in his letter to A. O. Hume (*Mahatma Letters*, page 57-8).

Other things she would find. She would find that the original teachings of the Mahatmas, as given in the letters to Sinnett, were absolutely ignored by Annie Besant and the journals under her control, and an effort made to discourage members from reading them; naturally enough, for there has never been published such an arraignment of the non-theosophical teachings promulgated by Mrs. Besant and Mr. Leadbeater. These letters are a living protest against the hypocrisy and treachery of the present-day leaders. As for her books, she would find that shortly after her death these were taken in hand and needlessly "revised" by Mrs. Besant and her agents, offering one of the most glaring cases of literary vandalism of recent times. *The Secret Doctrine*, *The Key to Theosophy* and *The Voice of the Silence* have all suffered and offer in the revisions a mixture of conceit, pedantry and downright fraud. Further, she would find that despite her definite statement that no further Messenger would appear until near the close of the twentieth century, a near return of a world teacher was being preached by Mrs. Besant and Mr. Leadbeater, and that an insignificant Hindu youth had been picked out as the Christ to Be.

She would find that for a member of the Theosophical Society to defend the original teachings which she promulgated, and to call for a return to their study, would be to expose himself to vilification, to being denounced as in league with the "Dark Forces," as being moved by jealousy, hatred and selfishness, and even, as in the case of Mr. Martyn and his colleagues, to being ejected from the Society by its President. The Back to Blavatsky Movement, which originated in 1917, has been openly denounced by Mrs. Besant in a circular letter to the American members, as being instigated by ambitious or jealous schemers and as a direct attack on herself, which last, it must be admitted, is in a sense true, as it has involved the exposure of her own treachery and virtual denial of her great teacher.

In short, H. P. B. would hardly recognize the present Theosophical Society, apart from a few still loyal members, as the Society which she founded. This is not the place to demonstrate these charges, but it has been done and will be proved to the letter whenever necessary.

In stating these facts it is to be understood that it is not intended to reflect on the rank and file of the Theosophical Society today. The Society is at present composed mainly of members who have come in in recent years, who have been prevented from getting the actual facts through the study of H. P. B.'s writings and have been brought up on the books of Mrs. Besant and Mr. Leadbeater. They have had no opportunity of knowing what Theosophy in its original form is. The sole responsibility is to be laid at the door of those who have assumed the leadership of the Society, and of those who, for one reason or another, have found it worth their while to ally themselves with them.

All of these things are disheartening enough to one who has followed closely the original teachings. Still there is a brighter side. I have mentioned several societies which still insist upon the Theosophy of 1891. Some of these, notably the United Lodge of Theosophists, are growing in numbers and influence. Thanks to the efforts of old members of the Theosophical Society who have remained loyal, or who have seen whither the Theosophical Movement was drifting and have retraced their steps, and who have, under the greatest difficulties, endeavored to point out the facts to their fellow-members, the movement Back to Blavatsky is attaining formidable proportions even if, in the meantime, the T. S. is dancing an ever wilder tango with its dear leaders of Adyar and Sydney, Catholic mass, holy water, new Jesuses and psychic folderol.

(Continued in the next CRITIC)

"The Inner Head" vs. "The Outer Head"

It is well known among members of the Theosophical Society that the E. S., or Esoteric Section, of the T. S. is a body for which it is claimed that the Masters are the "Inner Heads," while Mrs. Annie Besant is the "Outer Head" or visible representative and agent of the Masters.

It might therefore be of interest to compare what the two respective Heads have to say on the subject of churches. The quotation from the Master K. H. is taken from a letter to A. O. Hume, to be found in *The Mahatma Letters to A. P. Sinnett*, page 57. The other is a letter from Mrs. Besant to Dr. W. L. Robins, of which I have seen the original.

The Master K. H. says:

And now, after making due allowance for evils that are natural and cannot be avoided,—and so few are they that I challenge the whole host of Western metaphysicians to call them evils or to trace them directly to an independent cause—I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of opportunity.

It is clear from the above that the Master K. H., one of the Inner Heads of the E. S., is "attacking" "religion in whatever form and in whatever nation," and that this must include the Liberal Catholic Church, and that therefore, if Mrs. Besant is right, it is time for him to resign his Inner Headship, or to be ejected by his handmaiden, the Outer Head, Mrs. Besant.

Now don't lose your temper with me. If you object to what I say, don't write me an abusive letter because I quote a Master and Mrs. Besant. Rather point out how these two statements fit together, whether you think the Master has changed his mind, and whether Mrs. Besant is to be considered as a higher authority.

Annie Besant, O. H., says:

July 8, 1921

Dear Dr. Robins,

No member of the E. S. can attack the Liberal Catholic Church and remain in the E. S. To attack a religious form which helps large numbers of people can only be justified by overwhelming necessity. Attack in this case means also that you challenge my own direct statement as to the World Teacher in relation to this. This you cannot do within the E. S.

Sincerely yours,

ANNIE BESANT

At the Periscope

Prisoners Praise Their Jail. I have received a letter signed by 31 inmates of the Fayette County Jail, Uniontown, Pennsylvania, speaking in the highest terms of the manner in which their institution is conducted as to food, sanitation and general treatment. Plenty of good food, baths *ad libitum*, unrestricted privilege of writing and receiving literature, Salvation Army, church services and concerts galore, playing checkers all day after they have washed their bodies and clothing, and a kind-hearted Warden and Madam Warden are among the causes of rejoicing. In his report on the Pennsylvania county jails Albert H. Votaw tells us that this is one of the few county jails in the state which are under the care of a warden instead of the sheriff, and that this of-

final receives a salary and is not compelled to support himself out of money appropriated for feeding the prisoners. I suppose also that Mrs. Wilson, the warden's wife, is largely responsible. She runs the domestic end of the jail, including the kitchen. Consequently the jail is, as the writers say, "just heaven" as compared with others. Dammie, if I don't wish I were there myself.

Federal Penal Administration Catching Up. The Federal Department of Justice has acquired Camp Sherman, at Chillicothe, Ohio, and plans to develop a reformatory for first offenders. This will be the third prison without walls under Federal control. The first, the District of Columbia Penitentiary at Lorton, Virginia, has been in successful operation for several years, and has only a small lock-up for prisoners who misbehave. The number of escapes has not been markedly greater than from walled prisons. The second is the Federal prison for women, the organization of which is now under way, and at which the women are to be housed in cottages. If these experiments prove continuously successful we may hope that within a few years the walled prison will be looked on as a relic of barbarism.

Some Recent Publications and Reissues

Supplied by THE O. E. LIBRARY at prices stated. Books marked "(L)" will be loaned.

Lewis, W. Scott—Theosophical Science Series, each, paper, \$0.25. As follows:

The Moon, the Land of the Great Silence.
The Building of Our World.
The Evolution of Plants.
The Sun, the Lord of Life.
Our Sister Planets.
The Evolution of Animals.
Primitive Man.
In the Depths of Space.
Astronomical Rambles.

These little manuals present scientific facts and current hypotheses for the use of students of Theosophy, and are specially commended by the O. E. LIBRARY CRITIC.

Mead, G. R. S.—The Gnostic: John the Baptizer (L), \$1.95. Together with Studies on John and Christian Origins, the Slavonic Josephus' Account of John and Jesus, and John and the Fourth Gospel Proem.

Palmer, Ernest G.—The Secret of Ancient Egypt (L), \$1.25.

The Path—Bi-Monthly Back to Blavatsky magazine published by the Independent Theosophical Society, Sydney. Subscription through the O. E. LIBRARY, \$1.00 a year.

Pryse, James M.—The Restored New Testament (reissue) (L), \$5.00.

The Prometheus Bound of Aeschylus: Poetical and literal translation, with theosophical interpretation, \$2.00.

The Adorers of Dionysos (Bakchai) of Euripides; translation and interpretation, \$2.00.

Spence, Lewis—The Problem of Atlantis (L), \$3.50.

Atlantis in America, \$4.50.

These books present the scientific facts bearing on the problem of Atlantis, and are the latest treatment of the subject from the standpoint of archaeology, geology, biology and tradition.

The Theosophical Movement (L), \$5.00.

A history of the modern Theosophical Movement, with copious extracts from original documents. By far the most complete history extant. Invaluable to students of H. P. Blavatsky.

Teachings of the Temple; comprising the teachings of the Temple of the People, \$3.00.

Rolle, Richard—The Amending of Life (L), \$1.00.

The Minor Works of Richard Rolle (L), \$1.95.

Translations, with introduction, etc., of the works of an eminent 14th century mystic.

Some Important Pamphlets

Blavatsky, H. P.—Five Messages to American Theosophists, 25 cents.

A highly important collection.

An Open Letter to the Archbishop of Canterbury, 15 cents.

Clither, Alice L.—H. P. Blavatsky; a Great Betrayal, 50 cents.

Das, Bhagawan—The Central Hindu College and Mrs. Besant, 10 cents.

Conversations on Theosophy, from the writings of H. P. Blavatsky and W. Q. Judge, 10 cents.

Editor of the Curric—The Ass in the Lion's Skin, with special reference to the Liberal Catholic Church, 10 cents.

Hare, Wm. Loftus—Correspondence on the Relations of the T. S. and the E. S., 5 cents.

Lecchman, J. D.—Besant or Blavatsky? Parallel quotations, 35 cents.

Moral Education, for Parents and Teachers, 25 cents.

From the theosophical standpoint.

Martyn, T. H.—Letter to Mrs. Annie Besant, 2 cents.

This famous letter, exposing the corruption in the T. S., has been circulated by thousands, and reprinted or translated in several countries.

Precis of the Sydney Police Investigation of Leadbeater, 2 cents.

Prozor, Count de—Lettre Ouverte à Madame Besant, 10 cents.

Why the Agni Lodge left the T. S.

Reincarnation and Karma, with Judge's Aphorisms on Karma, 10 cents.

Revel, Louis—Letter to Members of the Theosophical Society of France, in French or English edition, 10 cents.

His reasons for resigning from the T. S.

Thoughts for Thinkers (U. L. T. publication), 10 cents.

Wadia, B. P.—To All Fellow Theosophists and Members of the Theosophical Society; a Statement, 5 cents. Gives his reasons for leaving the Theosophical Society.

The United Lodge of Theosophists; a Statement of its History, Purposes and Methods, 25 cents.

Set of Critics showing the corruption of the original Blavatsky texts by Mrs. Besant and her agents, 6 cents.

Set of Critics exposing the fraudulent character of the Liberal Catholic Church and the immorality of its founders, 25 cents.

Validity of Orders in the Liberal Catholic Church Examined, 10 cents.

Williams, Bernard M.—Letter written by order of the English Old Catholic Archbishop, exposing "Bishop" Wedgwood and his fraudulent "Orders," 10 cents.

Buy ALL Your Books from the O. E. Library

The O. E. LIBRARY will supply all kinds of current books, as well as theosophical and occult publications.

The profits are devoted to our prison work and to publication of the Curric. You can help us in these directions very materially without additional cost to yourself. It is with the aim of supporting our work that we solicit your patronage.

You can arrange to exchange old theosophical and occult books in fair condition (not general literature) for new books. We will gladly make you an offer on such books as you wish to exchange, and which we can use.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, November 18, 1925

No. 8

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

SPEAKS FOR HIMSELF

In the CRITIC of September 23d was published a list of books which would be sent to prisoners on request without charge. We received many requests for these books from prisoners as well as prison libraries, which were filled as far as the supply permitted. All of these were educational or practical books which would be of benefit to prisoners.

Only one institution has made any difficulty regarding them, namely the Federal Penitentiary at Leavenworth. We received requests from several inmates and as the rules about sending books from other than the publishers are there very strict, they were sent in care of the chaplain. Shortly thereafter we received the following letter, which not only speaks for itself but for the character of the warden, W. I. Biddle. We suppress the names of the prisoners.

United States Penitentiary,
Leavenworth, Kansas,
Oct. 10, 1925

Mr. H. N. Stokes
O. E. Library League
Washington, D. C.

Dear Sir:—

Your note of the 5th addressed to Chaplain Allen and the books you sent under separate cover for E—, P—, and J—, I—, have been turned over to me for attention. Both P— and I— have bad records and will not be permitted to have these books. Upon receipt of the necessary postage, 35 cents, they will be returned to you; or, if you wish, they may be placed in the Prison Library in the regular manner.

Very respectfully,

W. I. BIDDLE
Warden

As the requests came directly from the applicants, showing that they were not under special discipline or deprived of their correspondence privileges, but one conclusion can be drawn. It is the policy of the Warden, Mr. Biddle, deliberately to prevent men who have "bad records" from profiting by the reading of good and helpful books. In other words, it is his intention to do all he can to keep an inmate with a bad

record from being encouraged to turn it into a good one. One of these books was *Health and Happiness*, by Bishop Fallows. It is clearly Mr. Biddle's intention to prevent a man with a bad record from learning how to be healthy and happy. Another was one on *Making the Business Pay*, and it wasn't a book on successful burglary either. Mr. Biddle thinks that a man who has been a failure thus far should not be allowed to learn how to conduct a paying and honest business. Another book was *Starting in Life*. That's something men with bad records should not learn how to do.

A few days later Mr. Biddle refused to allow one J—— W——— to receive through the chaplain a book on *How to Start a Business of Your Own* and Winston Churchill's well-known ethical novel *The Inside of the Cup*. Presumably J—— W——— is a bad man who has no right to learn how to earn money.

I have no idea who this Mr. Biddle is, except that he is a survival of the Harding-Votaw regime, and presumably a protégé of late Attorney General Daugherty. But it ought to be perfectly obvious to any sensible person that such a method of treating prisoners, no matter how bad they may be, is irrational and opposed to all ideals of reform. I am not questioning Mr. Biddle's ability as a jailer, notwithstanding his scolding wooden-headedness, and I have seen letters written by him about prisoners which were full of a kindly spirit. Let that be to his credit. At the same time we of the public have a right to demand that our national penitentiaries shall be conducted in a fashion which will help the inmates to help themselves. Most of these fellows will go out into the world again, and we are directly concerned that they shall carry away with them as many good and wholesome ideas as possible. We do not believe that the permission to read good books should be treated in any sense as a privilege, a reward for good behavior, but that it should be urged upon all inmates, and the more, the worse they are.

Many of the inmates of Leavenworth have much idle time on their hands, as there is no developed system of prison labor, yet while they are allowed to spend this time in making trinkets they are not allowed to sell them, as they are elsewhere, and thus to accumulate a fund to tide them over the difficult period following their release. I know of one case of a Leavenworth prisoner who was prevented by Warden Biddle from trying to develop the art of sculpture, in which he showed some proficiency. Such policies are unutterably stupid.

I do not say that the Government should get rid of Biddle, who may be chock-full of efficiency of a sort. But it should find him another job, let us suggest that of rum-hound.

He is clearly lacking in the sort of common-sense which a prison warden should possess.

Jewelers as Gunmen

An Associated Press despatch dated August 29th states that the Chicago Jewelers' Association has followed the example of the Cook County Bankers' Association (see *Currier*, July 29th), and has offered a reward of \$2,000 for killing a bandit engaged in holding up a jewelry store.

I suppose that the state of Illinois has laws which provide suitable penalties for robberies, and which do not include execution at sight by anybody choosing to shoot the offender. The death penalty, where called for, has to be imposed and carried out in a manner prescribed by law, not at the will of any jeweler or his agent who is stimulated to shoot to kill by a promise of reward. Everybody knows that the fellow who draws his gun first has the advantage. A suspicious move on the part of a customer with a tray of diamonds before him, such as putting his hand in his hip pocket to draw out his wallet, is likely to be interpreted as drawing a pistol, and a prompt response on the part of the salesman may follow, with a reward of \$2,000 if the corpse cannot be identified as a *bona fide* customer. The possibility of such a result is far greater than in a bank, for bankers do not pile their assets out on a show case, as do jewelers, and monkeying with the safe is *prima facie* evidence of intent to steal.

Personally, I would not patronize a tradesman who is a party to this infamous offer, partly because I do not care to encourage those who are inclining to murder, partly because I should fear that any thoughtless but seemingly suspicious movement on my part might result in my losing my life. I don't care to deal with people who have been offered a standing reward for killing somebody. While not wishing ill to any one, nothing would interest me more than to observe what course the Chicago courts would take in the event of such a shooting. The gentleman behind the counter might find it difficult to free himself of the implication that he stood to win \$2,000 if he killed the man on the other side, and that his motives were not simply defense of himself and his goods. What attitude Mr. Prosecuting Attorney Shoot-'Em-at-Sight Crowe would take it would be hard to imagine.

The only fair thing for these jewelers to do would be to have a gun pointed in full sight at the head of each patron; he would then be forewarned of his possible fate. Whether legitimate customers would stand for this is another matter, but at any rate it would be better than encouraging murder and might help to reduce the "prohibitive cost of insurance" which is put forward as an excuse.

Now that the bankers and jewelers have set the pace, we may expect tradesmen of all sorts to follow their example—the cash register of even the dairy lunch room must be protected. But isn't it about time that we were asking whether it is alone the bandit and hold-up man who show their contempt for law, and whether this has not its origin in the attitude and example of the supposedly "respectable" citizen?

After Thirty-Four Years—What Would She Find?—III

(Concluded from the last Currier)

As to the numerical status of the Back to Blavatsky Movement it would be impossible to give figures. The establishment and rapid growth of a group in New York under the auspices of the United Lodge of Theosophists, as well as of several other groups of the same class, may serve as a pointer. It cannot be said of the United Lodge of Theosophists that it went Back to Blavatsky, for it never left her, but large numbers of its members have been recruited from the ranks of former Admirals.

Then there is the Blavatsky Association which was formed by persons who had left the T. S. in former times and who united largely through the efforts of Mrs. Alice Leighton Cleather, an old pupil of H. P. B. There is also THE New York Theosophical Society and the Sydney Independent Society and many another smaller group. One may safely surmise that at the present day the number of avowed theosophists who adhere to the original teachings will equal the total membership of the T. S. at the time of H. P. B.'s death. It is only to be regretted that they cannot work together in unity and amity.

The past two or three years have witnessed several events which are of the highest portent for the return to the Blavatsky Theosophy. The first of these was the publication by Mr. A. Trevor Barker, a member of the T. S., of the entire file of letters written by the Mahatmas Morya and Koot Hoomi to A. P. Sinnett. As before stated these present the original teachings at first hand and in the words of the Masters themselves. Through the authority of Mr. Sinnett given to his literary executrix, Mr. Barker was permitted to publish these priceless documents. The demand for this book has been so great that it has already gone through four editions.

The Mahatma Letters were followed by the publication by Mr. Barker of the complete file of letters of H. P. B. to Mr. Sinnett, an invaluable collection throwing much light upon the heroic character of H. P. B. herself. At about the same date interests connected with the United Lodge of Theosophists issued a facsimile photographic reproduction of the original edition of *The Secret Doctrine* at a very moderate price, this work having been previously inaccessible except in the corrupted version which was sold at a price beyond the means of most students. The same publishers have in recent times republished uncorrupted reprints of *The Voice of the Silence* and *The Key to Theosophy*, of H. P. B.'s *Initiation*.

In periodical literature we find the magazine *Theosophy*, which has been published for thirteen years, limiting itself strictly to the teachings of H. P. B. and her colleague William Q. Judge. *The Canadian Theosophist*, the organ of the Canadian Section of the Theosophical Society, is avowedly a link to Blavatsky periodical. In Sydney, Australia, the Independent Theosophical Society has begun the publication of a bi-monthly, *The Path*, devoted to the Blavatsky interests. The Blavatsky Association has started to publish *Proceedings*, the scope and frequency of which remain to be seen. Finally, and perhaps not wisely but too well, the O. E. LIBRARY CURRIC has added its little voice to the call for a return to 1891.

In the field of general publication, while the T. S. activities cannot as yet be rivalled, the Theosophy Company, in addition to the magazine and reprints above mentioned, is proposing to republish the miscellaneous articles of H. P. B., although this is as yet in the dim future, while the past few months have witnessed the founding of The Blavatsky Institute of Canada, originating in the Toronto Lodge, T. S., which is operated mainly by volunteers, and which is preparing for publication a number of nearly forgotten books of H. P. B. as well as other books which closely followed her teachings.

Very recently, also, there has been published *The Theosophical Movement*, an historical work of great value mainly devoted to a vindication of H. P. B. and Mr. Judge.

What has been the influence of the various activities of the past fifty years upon the public, and how far can theosophical societies be credited with the recognition of theosophical and allied ideas?

Reliable data are wanting to answer these questions satisfactorily. There can be no question that the interest in occultism has increased greatly, but much of this is of such a nature that theosophists would have no reason to be proud of it. The doctrine of reincarnation is now

familiar to most well-informed people and excites no comment when mentioned in the press, on the stage or in the movies. This is a good beginning, but is quite a different matter from its actual acceptance or the recognition of its logical consequences. Even this is not wholly to be attributed to a theosophical source. Apart from the Rosicrucian and Vedanta teachings, Sir Edwin Arnold's *Light of Asia* has been and still is widely read, while one finds reincarnation mentioned in the writings of various poets who have not been students of Theosophy, notably in Wordsworth, in Browning and in Walt Whitman. In fact, one will find in Whitman many of the more prominent theosophical doctrines clearly stated. Spiritualism and psychical research have added their part, while as for the ethics of Theosophy, they are so closely allied to Christian ethics that one hardly knows whether to credit Theosophy or the Christian churches. Let us then be content with the knowledge that Theosophy is one of the several influences at work in spreading the truth, and waive the matter of credit.

A more important question is: what are theosophists doing at the present time to make their belief a public and social factor? How far are they trying to bring the really essential factors of Theosophy, those which bear directly on life and action, before the world in an assimilable form? How far are they carrying out the mandate of H. P. B. in her fourth address to American theosophists?

By no means as much as possible, it is to be feared. On the one hand Theosophy is being presented to the public as a sort of psychism more or less mixed with second-adventism, neither of which is of much practical value, if any. In the ranks of the Blavatsky students the prevailing trend is towards a sort of arm-chair intellectualism, interesting enough to those who pursue it, but little concerned with the affairs of the world, and even going so far in some cases as to treat these as "side issues." Examine almost any accepted text book of Theosophy and you will find the practical ethical questions relegated to a few pages at the back of the book; you will find the implication that you have only to master the three fundamentals to become a full-fledged theosophical saint. When, however, you look for some clear evidence that these studies are causing any real effort in the direction that H. P. B. desired you will be disappointed. Students of H. P. B., with few exceptions, care no more for the practical problems involved in the aphorism "Thou shalt love thy neighbor as thyself" than do other seriously minded people.

Getting Back to Blavatsky should mean getting back to the spirit of H. P. B., far more than to any particular set of doctrines taught by her; it means grasping the simple ethical principles of Theosophy and applying them, by example as well as precept. Meeting together once or twice a week to study the abstrusities of *The Secret Doctrine* has its value. It affords mental exercise, it brings one into contact with a sublime philosophy and incidentally it is socially agreeable and may keep one out of mischief. But it is not in itself touching that which H. P. B. had nearest her heart, that Theosophy should afford a cure for the social evils of the race which spring from selfishness. One does not require much knowledge to be unselfish; one does not need philosophy to act from love; it is not philosophy which helps us to understand and sympathize with our fellow beings and to put this understanding and sympathy into action. The discipline required for this is to be found in far other directions than those which are being followed by most theosophical students today. Even the keepest perception of what Theosophy should mean for the world is of no value unless it results in action, not only in one's private life, but in one's behavior towards others.

H. P. B. said, in concluding *The Key to Theosophy*: "Tell me whether I am too sanguine when I say that if the Theosophical Society

survives and lives true to its mission, to its original impulses through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!" This is worth thinking over. How many theosophists are preparing themselves by elaborate studies consuming all their available time to do something towards this end, rather than starting out to do at once? How many are persuading themselves that if they can master an elaborate system of metaphysics, the rest will take care of itself, when the world is fairly crying for the help they could give it?

"Show me thy faith without thy works, and I will show thee my faith by my works," said St. James. These words apply fully to Theosophy. It is the lesson that should be learned by studying H. P. B., and only in so far as she would find this being done would she have reason to be gratified with the progress of the Theosophical Movement.

The Liberal Catholic Church and the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the *Critic*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

To Theosophical Readers—More Subscribers Wanted

The *Critic* earnestly desires the co-operation of its theosophical readers in increasing its circulation among theosophists, with the view of informing them as to the actual conditions in the Theosophical Society and of promoting a revival of interest in the original teachings as given by H. P. Blavatsky and in the letters of the Masters. Subscription to all parts of the world, 50 cents a year.

The United Lodge of Theosophists—New York City

The place where one can learn the real Theosophy as taught by the Masters and H. P. Blavatsky. Address, 1 West 67th Street; telephone, Trafalgar 7979.

The public activities are:

Sunday, 8.15 P. M.: public lecture.

Wednesday, 3.30 P. M.: public lecture.

Wednesday, 8.15 P. M.: public study class in the *Ocean of Theosophy*.

Friday, 6 P. M., study class in *The Secret Doctrine*.

Friday, 8.15 P. M.: question and answer meeting on topics of preceding Sunday's lecture.

Saturday, 11 A. M.: Children's School of Theosophy.

The reading room is open to the public daily except Sunday from 10 A. M. to 5 P. M. and the circulating and reference library on Monday, Wednesday, Thursday, Friday and Saturday, 10 A. M. to 5 P. M. and before and after every evening meeting.

At the Periscope

Deserves to be Thrashed. A prohibition agent operating in this district recently made love to a young woman in the country nearby, in order to find if she knew anything about purported liquor dealing by her father. After spending much time in courting he succeeded in winning

her affection and confidence and after securing the information desired he promptly abandoned her. This smarty thinks a lot of himself for his dirty trick and seemingly the press approves of him. Under other circumstances he would have exposed himself to a thrashing by the girl's father, and I find it impossible to imagine how trifling with a young woman's affections for ulterior motives can be deserving of anything better, no matter whether he happens to be a paid government hound or not. A law which has to depend upon the moral rottenness of its agents for its enforcement would better be scrapped.

A Real Back to Blavatsky Society. The Reading (Pa.) Lodge, T. S., which recently surrendered its charter, now constitutes an independent society which is studying *The Secret Doctrine* with an attendance of from 18 to 25 students. We hope that it will stick to it and not abandon H. P. B. In favor of anybody who professes to present her teachings. The Masters declared H. P. B. to be their "direct agent," and they did not say the same of any other person whatever. They directly endorsed *The Secret Doctrine* and they did not endorse any other book or books of modern times, no matter how good they may seem, with the qualified exception of Sennett's *Esoteric Buddhism*. When then a lodge, composed of reasonably intelligent persons, ignores *The Secret Doctrine* year after year, and only refers to it occasionally in order to support the assertions of some other more favored writer to whose study it chooses to limit itself, and practically makes it impossible to study it except in private, it can hardly be ranked among those who are faithful to the Masters or their Messenger. It is to be hoped that the new Reading Independent Society will not allow itself to be misled into substituting anything for *The Secret Doctrine* on the pretext that it is just as good and contains the same teachings, unless by way of initiatory preparation.

Back to Blavatsky!—The Magazine "Theosophy"

Important for members of the United Lodge of Theosophists and all students of H. P. Blavatsky. We have for loaning a complete set of bound volumes of the invaluable magazine *Theosophy*, published by the United Lodge of Theosophists, vols. 1-13. These will be loaned to any responsible student in the United States or Canada, one volume at a time, on receipt of the usual deposit of two dollars, to cover postage and costs.

Books by Alice Leighton Cleather

The O. E. LIBRARY has now in stock the following by Mrs. Alice Leighton Cleather, a close associate of H. P. Blavatsky:

H. P. Blavatsky; Her Life and Work for Humanity (L), \$1.00.

H. P. Blavatsky as I Knew Her (L), \$1.00.

H. P. Blavatsky; A Great Betrayal, paper (L), 50 cents.

The first two are biographical, the third deals largely with the treatment H. P. B.'s teachings and her books have received from some later exponents of Theosophy.

Some Books for Theosophical Study Classes

Supplied by the O. E. LIBRARY at prices stated.

Usual discounts to lodges.

Blavatsky, H. P.—The Key to Theosophy, U. L. T. edition, the only authentic version, \$2.00. Also revised edition, London, \$3.50, garbled).

Blavatsky Quotation Book (365 quotations from H. P. B.), paper, \$0.60; cloth, \$1.00.

Isis Unveiled, London edition in 2 vols., \$10.00; Point Loma edition in 4 vols., \$12.00.

A Modern Panarion, \$3.00.

The Secret Doctrine; facsimile photographic reproduction of the

- original and *only authorized* edition, India paper, the two volumes in one, \$7.50.
- The Secret Doctrine, Third revised edition, 3 vols. and Index vol., \$20.00. (Vols. 1, 2, Index, \$17.00; separate volumes often available.)
- Table of corresponding pages of the original (and Point Loma) edition and the Third Revised (Besant) edition, \$0.15.
- A Theosophical Glossary, reprint of original, \$2.00.
- The Voice of the Silence, U. L. T. edition, the *only authentic version*, cloth, \$0.75; leather, \$1.00. (The revised London edition, 75 cents, is much garbled.)
- Transactions of the Blavatsky Lodge; Answers of H. P. B. to Questions on *The Secret Doctrine*, reprint of original, \$2.00.
- Barker, A. Trevor—The Mahatma Letters to A. P. Sinnett, \$7.50.
- This fascinating book contains the original teachings of the Masters K. H. and M. in their own words, and is therefore the criterion by which all later teachings must be judged. Admirable for class study.
- Index to *Mahatma Letters*, paper, \$0.50.
- The Letters of H. P. Blavatsky to A. P. Sinnett, \$7.50.
- H. P. B. as revealed by herself.
- Letters from the Masters of the Wisdom, \$1.25.
- Judge, W. Q.—The Ocean of Theosophy, \$1.00. A favorite text book containing a faithful presentation of the original teachings.
- An Epitome of Theosophy, paper, \$0.25.
- Bhagavad Gita—
- W. Q. Judge version, cloth, \$0.75; leather, \$1.00.
- Charles Johnston version, \$1.25.
- Annie Besant version, cloth, 75 cents; lambskin, \$1.75; paper, 40 cents.
- Notes on the Bhagavad Gita, by W. Q. Judge and Robert Crosbie, leather, \$1.00.
- Collins, Mabel—Light on the Path, with Comments and Essay on Karma—U. L. T. edition, cloth, \$0.75; leather, \$1.00.
- London edition, same text; cloth, 60 cents; lambskin, \$1.75; paper, 40 cents.
- Patanjali's Yoga Aphorisms—
- Charles Johnston version, with commentary (we prefer this), \$1.25.
- W. Q. Judge version, cloth, \$0.75; leather, \$1.00.
- The Theosophical Movement, A History and a Survey, \$5.00. The best history thus far written, with abundant documentary evidences.
- Wadia, B. P.—Observations on the Study of *The Secret Doctrine*, ppr., 25 cents.
- Study classes should have available the monthly magazine *Theosophy*, \$3.00 a year; sample copy, 5 cents.
- Our list of books for students of H. P. Blavatsky on request.
- The O. E. Library also supplies Besant, Ancient Wisdom, \$1.75; A Study in Consciousness, \$2.00; Esoteric Christianity, \$1.75; *Jin-arajudasa*, First Principles of Theosophy, \$3.00; *Leadbeater*, Text Book of Theosophy, 60 cents, and any other books by these authors.

Books for Christmas

When purchasing books for Christmas, don't forget that we not only carry a large stock of the leading theosophical and occult literature, but that we will get you any current books of whatever nature in general literature. These will not cost you more than if purchased elsewhere, your orders will receive prompt attention, we will ship them to any stated address, and the profit will help us to keep our mill going.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, December 2, 1925

No. 9

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

PAROLING CONVICTS INTO PRISON

The following incident is taken from a recent letter from an ex-prisoner and as the same thing occurs almost daily I have no reason to doubt its accuracy.

Prisoner T. W. was sent to Joliet (Illinois) Penitentiary in 1909 and was released on parole in 1912. A condition of his parole was that he should remain in Illinois during his parole period. This he should have done, unquestionably, as he had pledged himself to do so, but he disregarded it and in 1918 was arrested in Washington state for robbery and sent to the state penitentiary at Walla Walla, where he served five years and was then paroled in 1923.

One might think that the Washington parole officials had granted the parole because they thought him a good risk, worthy of being given provisional liberty. And in fact J. W. thought himself lucky. But he was mistaken. Before his release the Washington authorities had sent notice to Joliet, and a parole agent was sent all the way out to Walla Walla, who arrested him and took him back to Joliet, where he served part of his unexpired sentence of fourteen years before, but was again paroled in November 1925, this time with permission to leave the state.

T. W.'s parole violation was a technical rather than a criminal offense against the state of Illinois. He should have kept his word, no doubt, but nobody suffered in health or wealth by his skipping. In fact, one might imagine that Illinois would have felt relieved at his departure, for even paroled men sometimes go wrong. We therefore cannot help being filled with admiration for the consideration displayed by Illinois for the fellow-state of Washington. It charges its taxpayers with the considerable traveling costs between Joliet and Walla Walla, and with T. W.'s board and lodging for a trifle over two years, in order to hold and harness a man whom the Walla Walla people thought worthy of being at liberty, but who all the same constituted a certain risk. One feels that after all Illinois is not as bad as it is sometimes considered.

On the other hand one is prompted to regard the Walla Walla parole as a piece of rank fraud on the convict, as bad as or worse than the offense of state-skipping. One suspects that instead of aiming to set him at liberty in order to give him another chance, which is what parole means, they paroled him with no other purpose than to betray him to the Joliet authorities and so shift the burden of his maintenance on the state of Illinois. So between the desire of Washington to work him off on Illinois, and the anxiety of Illinois to relieve Washington by welcoming him back to its penal embrace, J. W. had a further two years clipped from a possibly useful life.

We may say, perhaps, that such tricks are a part of interstate courtesy. But after all is not this fuss over state-skipping somewhat silly? We all know that alien convicts are very generally deported on their release and in fact the United States immigration authorities have been known unblushingly to kidnap and deport aliens while still on parole and therefore wards of the state prison authorities. Getting rid of objectionable aliens by deportation is common-sense. Why then is it rational to hold on to a non-alien parolee and forbid his leaving the state? I don't think it is.

Certainly after eleven years the charge of state-skipping against J. W. should have been allowed to lapse. According to a universally prevailing law a financial debt becomes outlawed after a certain number of years—it remains an obligation morally, without doubt, but not legally. There should be a statute of limitations for offenders likewise, provided no offense has been committed in the meantime and the offender has made good. As matters exist at present an offender may be arrested for an offense committed fifty years before, even if he has become a trustworthy and prosperous citizen in the meantime and has tried to undo any damage he has done. The law may run a greyheaded man into prison for an offense committed when a youth, may take him from his family, ruin his business and place a stigma on his children. For what? Nothing but the notion that society must be "protected" from him who has for years been making good. Is it necessary to "protect" society from him? No. Is it necessary to "make an example of him?" Yes, by all means, but in just this way, by letting him alone. There are plenty of others to whom the example theory of punishment can be applied, and who deserve it.

I sometimes think, when I read of the demand for stricter laws and for sterner enforcement, that a little attention might be turned to infusing some common-sense here and there, and nowhere more than in this matter of cumulative sentence and rearrest upon parole.

Brutal Tortures in Georgia Prison Camps

The treatment of convicts in the state prison camps is being made the subject of investigation by the Georgia legislature. Flogging was recently abolished by law, but the wardens have not been tardy in devising other modes of torture not covered by legislation. One of these is to bind the convict down in a box, with arms secured, and to smear his face with molasses, in order to attract flies. This is said to have been used by the ancient Assyrians. Sweat boxes are also used and likewise a sort of combined pillory and stocks in which the openings are left square and rough, fitting tightly to the neck, wrists and ankles of the prisoner and sometimes cutting deeply into the flesh.

An attempt will be made by the prison commission to abolish these arbitrary methods and to introduce a uniform system of punishment.

Committing the Theosophical Society to a Creed

The Theosophical Society has never had a creed, the only condition of membership being a belief in Universal Brotherhood. This is expressed in its First Object, namely, "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color."

A bold attempt is now being made by Mrs. Annie Besant and her colleague C. Jinarajadasa to commit the Society to a definite creed, without consulting the wishes of the membership as a whole.

When an attempt was made by Col. Olcott and Mrs. Besant in 1894 to try William Q. Judge on a charge of "the misuse of the Mahatmas' names," Mr. Judge replied that he could not be tried in such a charge, as belief in Mahatmas was not required of members and did not form a part of the principles of the Society, a fact which the Judiciary Committee selected to try Judge was forced to admit.

In *The Theosophist* of March, 1919 (page 526), Mr. George S. Arundale suggested amending the stated First Object of the T. S. by adding the words "the Members of which believe in the existence of Elder Brethren in the super-human kingdoms of Nature, just as they know of the existence of younger brethren in the sub-human kingdoms of Nature." This suggestion met with much opposition and the matter was then dropped.

At the beginning of 1924 the General Council of the Theosophical Society requested Mrs. Besant to issue a declaration, which was entitled "Freedom of Thought," and which has since appeared regularly in every issue of *The Theosophist*, which asserts in the clearest terms that there is no creed of any sort binding upon members of the Theosophical Society. This declaration contains these words: "... it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members."

The object and incentive for this declaration by Mrs. Besant was clear enough: it was to pave the way for forcing the Liberal Catholic Church upon the Society by thwarting any attempt on the part of a section or lodge to disqualify members of this church for holding office or otherwise exercising control. But whatever may be thought of it it is sufficiently emphatic in its assertion that the Theosophical Society, as such, has no creed whatever, no matter what may be the beliefs of its individual members. The assent to any formulated creed whatever in an official manner, in such a fashion as to commit the Society as a whole, or any part of it, to such a creed, is not only against all precedent, as officially declared upon various occasions, but is something the constitutionality of which must be gravely doubted.

I have before me a lengthy letter signed by Annie Besant, as Presi-

dent, and C. Jinarajadasa, as Vice-President of the Theosophical Society, dated September 10th, 1925, and addressed to "the members of the General Council, Theosophical Society." This General Council comprises the President, Vice-President, Treasurer and Recording Secretary, the heads or General Secretaries of the component National Societies, and not less than five other members.

This circular letter urges upon the General Secretaries to control their Sections and the whole T. S. to which is designated as "The World Religion," which is an association with a formulated creed which is stated thus:

There is one Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, wherein and whereby all things which exist live and move and have their being.

For our world this Life is manifested as the Logos, the Word worshipped under different Names, in different religions, but ever recognized as the One Creator, Preserver, and Regenerator.

Under Him, our world is ruled and guided by a Hierarchy of His elder children, variously called Rishis, Sages, Saints, and among whom are the World Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named, Devas, Angels, Shining Ones, discharging functions recognized in all religions.

Human beings form one order of the creatures evolving on this earth and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect that rules and guides the evolving lives in all stages of their growth.

I am not objecting to this creed, although it differs in some respects from the Theosophy taught in *The Mahatma Letters* and in *The Secret Doctrine*, notably in its support of the idea of an "intermediate state" or purgatory. The fact remains that it is a creed and that it is attempted to cause the Theosophical Society to endorse it officially. A farther significant fact is that the only official, the "Recorder," is announced as Bishop George S. Arundale, of the Liberal Catholic Church, whose fulsome adulation of Mrs. Besant is notorious (see for example Currie, September 23d, 1925).

It is further stated that "religious and ethical Societies and Orders can become affiliated to it, if they recognize that the Truths stated in the above underlie all the great religions." This, of course, at once excludes the Christian and Moslem religions and others which do not accept reincarnation.

It is further stated:

The only conditions of affiliation are:

1. The acceptance of the General Statement of the basic truths of religion and morality as given above, using its own phraseology in the exposition of them, and in working out their details.

2. The admission of members of all affiliated organizations to such forms of worship and ceremonies as confer no authority nor technical membership within the community concerned.

3. Abstinence from all attacks on any affiliated organization and the treatment of their members as brethren.

In the case of the Theosophical Society the acceptance of the first condition means nothing else but the acceptance of a creed, while the third condition would prohibit freedom of discussion and expression so far as any "affiliated" organization is concerned. Expression of one's

own views and the criticism of the views of others can always be construed as an "attack." The chief aim of this condition is clearly to throttle theosophists who see the fundamental principles of Theosophy flouted, and to thwart any attempt to oppose the intrusions of the Liberal Catholic Church.

But this is not all. Not only is it proposed to commit the Theosophical Society to a formulated creed which has no authorization whatever other than the claim of Mrs. Besant that it is authorized by "the Real Head of the T. S.," a personage of whom we know nothing and who we strongly suspect is a composite of Annie Besant and C. W. Leadbeater, but this commitment is to be made without ascertaining the wishes of the membership of the Society. If a majority of the General Council so decides, the statement will be issued in the name of the Theosophical Society, but if they do not, then Annie Besant and C. Jinarajadasa will do it for them. If not approved by a majority of the General Council, it will be optional with the several National Societies whether they will become parts of the scheme, hardly a matter of question, however, as there is scarcely more than one member of this Council who does not accept Mrs. Besant's statement that she is the mouthpiece of God.

In this newly hatched plan we have, I think, a craftily concocted scheme not only to commit the Theosophical Society to a definite creed, but to a system in which the Liberal Catholic Church is to be the prevailing and controlling factor, and to thwart, as far as may be, any effort on the part of real theosophists to combat the encroachments of that church, with its magic and ceremonial stunts. Mrs. Besant's recent pronouncement about the New Christ and his Twelve Apostles, published elsewhere in this *Curio*, should be read in this connection; they are parts of the same conspiracy hatched at Adyar and Sydney. The "World Religion" is, in fact, nothing else than the Liberal Catholic Church under a new disguise, into whose arms the T. S. is now to be forced, willy-nilly, to throw itself. It is a further attempt to tighten the grip of the Besant-Leadbeater clique on the Society.

I am glad to report that the Executive of the Canadian Section, T. S., has unanimously voted to have nothing to do with Mrs. Besant's "World Religion" (see *Canadian Theosophist*, October, page 132). On the other hand the National Council of the British Section has endorsed the publication of the statement by the Theosophical Society and has approved "Application by the T. S. for admission to Fellowship in the World Religion" and further has refused to permit a vote to be taken by members of the Section on the subject (*News and Notes of the T. S. in the British Isles*, November, 1925, page 5).

This action on the part of the British National Council in refusing to allow the members—whose servants they are—to be heard on the question should place it beneath the contempt of all fair-minded and honorable theosophists, no matter what their personal views. I except Mr. William Loftus Hare and Mrs. Tower, who demanded a referendum vote.

Note. The full text of the Besant-Jinarajadasa letter will be found in *The Canadian Theosophist* for November, 1925. (Price, 10 cents, from 22 West Glen Grove Avenue, Toronto.)

To Theosophical Readers—More Subscribers Wanted

The *Curio* earnestly desires the co-operation of its theosophical readers in increasing its circulation among theosophists, with the view of informing them as to the actual conditions in the Theosophical Society and of promoting a revival of interest in the original teachings as given by H. P. Blavatsky and in the letters of the Masters. Subscription to all parts of the world, 50 cents a year.

Christ and the Apostles Up to Date

The Herald of the Star for September, 1925, is devoted to the proceedings of the convention of the Order of the Star in the East held in August at Ommen, Holland. The following astonishing information is taken directly from Mrs. Besant's address and can therefore be regarded as official.

Mrs. Besant announces definitely that J. Krishnamurti, alias Krishnaji or Alcyone, will very shortly bloom forth as a new Christ. He will be attended by twelve Apostles, the names of seven of whom are announced, the names of the other five, although selected, being temporarily withheld. These seven "saints" are as follows: Saint Annie Besant, President of the Theosophical Society; Saint C. W. Leadbeater, Bishop of the Liberal Catholic Church; Saint C. Jinarajadasa, Vice-President of the Theosophical Society and member of the Liberal Catholic Church; Saint Oscar Kollerström, priest of the Liberal Catholic Church; Saint George S. Arundale, Bishop of the Liberal Catholic Church; Saint Shrimati Rukmini Arundale (Saint Arundale's Hindu wife), and Saint James Ingall Wedgwood, Bishop of the Liberal Catholic Church.

Two of these, Saints Besant and Leadbeater, will probably manage the debut of the new Christ, who is a nice, well-groomed youth of about twenty-eight, of very mediocre intelligence, and just the sort to obey the orders of his chief Apostles—he can't help it, as they supply his oats. The other Apostles will constitute the clique. We are informed that Mr. Arundale had to join the Liberal Catholic Church to get the job of Apostle. Saint Mrs. Arundale is a beautiful Hindu girl whose duty will be, besides taking care of George's episcopal robes, to carry the New Gospel to the women and children of India. Saint Jinarajadasa everybody knows. Saint Kollerström is an estimable Australian youth, who manifests far more wit than the New Jesus himself.

The history of Saint Leadbeater is familiar to every well-informed theosophist; how he taught immoral practices to his youthful pupils; how he was forced to resign from the T. S. after a full confession; how Mrs. Besant denounced him as a sex-pervert and then suddenly turned and embraced him; how his doings in the same direction at a much later date were unmasked by the police in Sydney. As for Saint Wedgwood, he is better known as a sodomistic sex-pervert whose unholy doings were a public scandal in London about three years ago, and whom Mrs. Besant excluded from Adyar on her own admission for offenses committed there. She has now received him back with open arms and says he was "crucified." He is now the special protégé of the Maha-Chohan, so Mrs. Besant tells us. The action of Mrs. Besant in turning this disreputable fellow loose on her trusting followers can only be regarded as indicating her contempt for what the world considers decency. Theosophists should take good care not to allow their sons to associate privately with this man, Saint and Arhat though he be.

Behind the whole scheme may be perceived the sinister influence of Leadbeater who, apparently, is the real power behind this gigantic swindle through his claim to intercourse with the gods. Only two things have been overlooked—a Blessed Virgin, and an ass for little Alky to ride on. He is more lucky than his predecessor; he has been provided with an automobile.

At the Periscope

Humiliation of Offenders. A writer to the *New York Sun* suggests that murderers be punished by exposing them in cages in the park to the gaze of the public, and forbidding them to shave or have their hair cut. The fear of a year of such punishment should make people hesitate before committing murder, he thinks. Fear of derision is a very strong deterring force, and it is surprising that the stocks and

pillory were abandoned. We suggest that for minor offenses restraint would not be necessary. The offender, if a man, might be sentenced to wear a straw hat all winter or a swallow-tail coat in daytime, or, if a woman, to dress in the costume of sixty years ago—chignon, hoop-skirts or rear-side hump. For delinquent boys smearing their faces with paint and lipsticks and wearing one of those outdoor chemises now so popular should prove a deterrent. Twenty years ago most females would have preferred death rather than to appear in the undress street costume of today. Why not then the reverse? (Now, don't think I am sneering. I thank God I have lived to see this day—so much to be learned wherever one turns.)

Fourteen Governors Get Soft Hearts. Fourteen state governors have petitioned President Coolidge to pardon Warren T. McCray, late governor of Indiana, who was sentenced to ten years' imprisonment for having used the mails to defraud, and who has served but little more than one year. Granted that, as the *Muncie (Ind.) Star* says: "There is merit in the contention that all of the punitive and exemplary value of imprisonment has been obtained in his case and that further detention would not be of advantage to society," it is well to remember that the Federal penitentiaries house large numbers of inmates to whom this remark applies quite as fully as to Mr. McCray, who have served much more than one year, and whom Mr. Coolidge may pardon if he chooses. This long waiting list should be taken up in order of sentence and Mr. McCray should wait his turn. But as most of these are just poor, friendless fellows, with no political influence and no governors to love them, it is likely that Mr. McCray would have to wait the full length of his term before his case is reached. The motives back of the action of these respected governors will be less liable to suspicion when they begin by applying the principle of leniency to the friendless inmates of their own state penitentiaries. Until they do, which is unlikely, they are sure to be suspected of aiming at a mere political dicker.

Important Price Reductions

THE O. E. LIBRARY announces the following price reductions, effective from this date. Usual discounts.

Huratsky, H. P.—The Theosophical Glossary, \$2.00 (from \$3.00).

The Key to Theosophy, reprint of original, \$2.00 (from \$2.50).

The Voice of the Silence, only authentic edition, cloth, \$0.75 (from \$1.25); leather, \$1.00 (from \$1.50).

Collins, Mabel—Light on the Path, U. L. T. ed.; cloth, \$0.75 (from \$1.25); leather, \$1.00 (from \$1.50).

Judge, W. Q.—Letters That Have Helped Me, \$1.00 (from \$1.50).

Fables from the Orient, paper, \$0.25 (from \$0.35); cloth, \$0.50 (from \$0.60).

Bhagavad Gita, cloth, \$0.75 (from \$1.25); leather, \$1.00 (from \$1.50).

Notes on the Bhagavad Gita, leather only, \$1.00 (from \$1.50).

Patanjali's Yoga Aphorisms, cloth, \$0.75 (from \$1.25); leather, \$1.00 (from \$1.50).

(Other Reduced Books (net and temporarily only))

Abhedananda, Swami—The Philosophy of Work, 50 cents (from 75 cents).

Atkinson, Wm. Walker—Thought Force in Business and Everyday Life, 35 cents (from \$1.00).

Carus, Dr. Paul—Amittabha; a Story of Buddhist Theology, 30 cents (from 50 cents).

Nirvana; A Story of Buddhist Psychology, 30 cents (from 50 cents).

Drummond, W. B.—Introduction to Child Study, 75 cents (from \$2.00).

Frank, Henry—The Mastery of Mind, 55 cents (from \$1.00).

Grumbine, J. C. F.—Clairaudience, paper, 20 cents (from 50 cents).

Psychometry, paper, 20 cents (from 50 cents).

- The Spirit World, paper, 20 cents (from 50 cents).
 Hall, G. Stanley—Aspects of Child Life and Education, 60 cents (from \$1.50).
 Ramakrishnananda, Swami—The Soul of Man (Vedanta), 70 cents (from \$1.25).
 Wilson, Floyd B.—Man Limitless, 70 cents (from \$1.25).
 Wood, Ernest—Concentration, paper, 25 cents (from 35 cents).
 Character Building, paper, 25 cents (from 40 cents).
 Memory Training, paper, 25 cents (from 40 cents).
 Woods, Charlotte E.—The Self and Its Problems, 75 cents (from \$1.00).

Some Second Hand Books

- From THE O. E. LIBRARY. Cash with order or C. O. D. only. Mention substitutes if possible.
 Hilarisky, H. P.—Key to Theosophy, U. L. T. ed., \$1.40 (new, \$2.00).
 Key to Theosophy, London edition, \$1.40 (new, \$2.50).
 Secret Doctrine, third revised edition, 3 vols. and Index vol., \$14.00 (new, \$20.00).
 Secret Doctrine, third revised edition, vols. 1, 2, & Index vol. only, \$10.50.
 The Voice of the Silence, U. L. T. ed., cloth, \$0.52 (new, \$0.75); London edition, cloth, \$0.52 (new, \$0.75).
 Ramacharaka, Yogi—Fourteen Lessons in Yogi Philosophy; Gnani Yoga; Hathu Yoga; Psychic Healing; Mystic Christianity; each, \$1.25 (new, \$2.00).
 Rogers, L. W.—Hints to Young Students of Occultism, \$0.25 (new, \$0.75).
 Van Der Nulien, G.—On the Heights of Himalay, \$1.05 (new, \$1.50).
 Swami Vivekananda, Life of; by his Eastern and Western Disciples, 4 large volumes, \$8.00 (new, \$12.00).
 Waite, A. E.—Raymond Lully, \$0.42 (new, \$0.60).
 Azoth, the Star in the East, \$1.60 (new, \$2.25).
 Book of the Holy Grail, a Mystical Poem, \$1.75 (new, \$2.50).
 Tagore, Rabindranath—The Crescent Moon, \$1.35 (new, \$2.00).
 The Gardener, \$1.35 (new, \$2.00).
 The King of the Dark Chamber, \$1.50 (new, \$2.25).
 Schofield, Dr. E. T.—The Force of Mind, \$1.00 (new, \$2.00).
 The Home Life in Order, \$0.75 (new, \$1.50).
 How to Keep Fit, \$0.40 (new, \$0.74).
 Nerves in Order; Nerves in Disorder, each, \$0.75 (new, \$1.50).
 The Unconscious Mind, \$1.00 (new, \$2.00).
 Schur, Edouard—Krishna and Orpheus; Pythagoras and the Delphic Mysteries; Rama and Moses; Hermes and Plato; Jesus the Last Great Initiate; each, \$0.65 (new, 0.90).
 The Priestess of Isis (fiction), out of print, \$1.00.
 "Sciens"—How to Speak with the Dead, \$1.00 (new, \$1.50).
 Scott, Dr. James F.—The Sexual Instinct, \$1.35 (new, \$2.00).
 Sennar and Kummer—Marriage and Disease, \$1.65 (new, \$2.50).
 Sears, F. W.—How to Attract Success, \$1.00 (new, \$1.80).
 Concentration, \$0.40.
 Severn, Dr. Elizabeth—Psychotherapy, \$1.00 (new, \$1.50).
 Shiden, Ralph—Occultists and Mystics of All Ages, \$1.10 (new, \$1.60).
 The New God and Other Essays, \$0.65 (new, \$0.90).
 Shurman, E. L.—Practical Journalism, \$0.65 (new, \$1.25).
 Wallace, Mary Bruce—The Thinning of the Veil (psychic), \$0.70 (new, \$1.00).
 Warren, Edward R.—Psychic Science Made Plain, vol. 1, Psychology, Telepathy, Personal Magnetism, \$0.50 (new, \$1.00).
 Wattles, Wallace D.—The Science of Being Great, \$0.50.
 The Way of the Servant (devotional), \$0.55 (new, \$0.80).
 Wedgwood, James I.—Varieties of Psychism, \$0.40 (new, \$0.70).

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, December 16, 1925

No. 10

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

HAS THE PRISONER A RIGHT TO HIS SENTENCE?

Few will question the fact that the state has the right to carry out sentences imposed upon offenders, supposing that they are passed in accordance with law, after a flawless trial. Few, however, have asked themselves the question: "Has the prisoner the legal right to insist that the sentence imposed upon him shall be carried out to the limit? Can he decline to accept reprieves, paroles, commutations or pardons, and insist upon remaining in prison to the very last moment his original sentence calls for?"

That might seem to be a purely hypothetical query which would never be encountered in reality, but it is not. Prisoners do not as a rule desire to remain in prison, and the exceptions are so rare that the question does not seem to have received legal or judicial consideration. Yet such cases exist. Here is one.

Gerald Chapman, notorious desperado, was sentenced to a twenty-five year term in Atlanta penitentiary for a large mail robbery committed in Chicago. After two years' imprisonment he escaped and was not recaptured. Later he killed a policeman in Connecticut, was caught and sentenced to death. After all other efforts to escape the death penalty had proved futile, Chapman set up the plea that he was a prisoner of the United States with an unexpired term of twenty-three years and that the state of Connecticut had no right to take him from the custody of the Federal authorities and electrocute him. He demanded that he be returned to Atlanta for the rest of his term, which would give him a fair chance of escaping the execution of the death penalty. He might not outlive his term, capital punishment might be abolished, or other circumstances might interpose in his favor. He maintained that if the United States has the right to hold him in prison on a sentence which was legally unimpeachable he, on his part, has the right to insist upon the sentence being carried out. He maintained that the serving of the sentence is as obligatory on him as on the Government. True, he did

not recognize this principle when he made his getaway from Atlanta, but then he didn't know, as he does now, what a really nice place prison is, as compared with being set in an electric chair and shocked to death.

But the Connecticut authorities, thirsting for Chapman's blood—I can use no better term—were not to be so easily outwitted. They applied to President Coolidge, who has the power vested in him by the Constitution, Article 2, Section 2, of pardoning or shortening the sentences of Federal prisoners, and Mr. Coolidge immediately issued a commutation of sentence as a Federal prisoner, whereby Chapman's twenty-five year sentence was terminated immediately. The commutation papers, served upon the warden at Atlanta, were delivered to Chapman, in jail in New Haven, and he thereupon ceased to be a Federal prisoner and remained in custody as a prisoner of Connecticut.

Whatever may be thought of Mr. Coolidge's action in terminating the sentence and leaving Chapman in the custody of the State of Connecticut, knowing, as he did, that he would be executed, and I don't think much of it, there can be no question that his action was a legal one, as the power conferred upon him has no limitations or qualifications. As a matter of fact, however, the President usually does not, and should not, grant a commutation of sentence unless there are extenuating circumstances, and there are certainly none in the present case. Chapman's sentence was not an excessive one as sentences go, considering his offense, and he was an escaped convict, to say nothing of being a man of desperate character and one unsafe to leave at large as long as there was a legal pretext for restraining him. Further, his action is against precedent. There are other men in Federal prisons serving relatively short terms who are wanted elsewhere on more serious charges, and who will doubtless be taken by state authorities on the expiration of their Federal terms. But no one hears of their being let go for that reason. The rule is, serve each sentence in order; get through with one before you start on another.

Certainly, it would seem, the Federal Government is concerned with enforcing its own laws and with penalizing those who break them, but is not concerned with aiding the several states in enforcing punishment for breaking state laws, and that is just what Mr. Coolidge is doing, arbitrarily setting aside a Federal sentence in order that a state may act on its own behalf.

However that may be, Chapman is still not at the end of his resources. His plea is that the President's commutation is a gift that he is not obliged to accept if it is unwelcome. He insists that he has the right to refuse it and to go back to Atlanta; that he has just as much right to serve the full

term as the Government had in the first place to require it of him. On this plea he has obtained a reprieve or postponement of execution from December 3d to March 3d, and it is expected that the case will be fought out in the state courts and finally, if necessary, carried to the Supreme Court of the United States.

This, I think, would be highly desirable, for then we should have an opinion from the highest court of the nation as to whether a prisoner has a right to his sentence, whether he can have forced on him such an unwelcome gift as a commutation which is not granted as an act of mercy or justice, but in order to impose a still worse one on him.

To Prisoners Wanting Correspondents

I have been surprised to learn that prisoners often read the *Currier* without discovering that they can get correspondents by writing to us. We will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank, nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applications should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The *Currier* is sent to prisoners whose applications have been accepted, but without further acknowledgment until a correspondent is actually furnished. All prisoners on our list are registered as League members and are expected to be loyal to its aims and ideals and to discourage any attempt to abuse them.

The Blavatsky Institute of Canada

I am sure that it will be welcome news to those of our readers who are interested in the Back to Blavatsky Movement that a new association has been started with the object of aiding in the promulgation of the original Theosophy of the Masters and of H. P. Blavatsky, their messenger.

It will be remembered that the Canadian Section of the Theosophical Society has, with occasional exceptions, not taken kindly to the neo-theosophical teachings. It is the only section in which the preponderating influences favor the old-time Theosophy. Its Sectional organ, *The Canadian Theosophist*, even if compelled by its official character to observe the usual courtesies towards the powers that be, is overwhelmingly pro-Blavatsky in sentiment, while the influence of the General Secretary, Mr. Albert F. S. Smythe, an old Blavatsky student, has been thrown in the same direction. In the Toronto Lodge, the largest in the Section, neo-theosophical influences are practically negligible, and in this lodge The Blavatsky Institute of Canada has originated.

In explaining its objects I cannot do better than to quote from a recent letter of Mr. Roy Mitchell, one of its leading spirits, who is well-known throughout Canada as a teacher of *The Secret Doctrine*. I do not understand that membership is restricted to members of the Canadian Section or even to the T. S.

Mr. Mitchell says in part:

Perhaps before going on with the specific business of this letter I

had better say what The Blavatsky Institute of Canada is.

The Toronto Lodge of the Theosophical Society is, as you know, a fairly big establishment as Theosophical Societies go and you know also that it sticks fairly strictly to straight Theosophy without running up any of the side alleys that Mrs. Besant's Lieutenants are so apt at inventing. In order to provide for the creative abilities of our people, we have established The Blavatsky Institute towards serving what I believe to be the greatest present need of the Society—trained Lecturers and Writers, independent enough to carry on a straightforward "H. P. B." Theosophy in whatever places their Karma takes them. I have done quite a bit of travelling lecturing for the Society and the tragedy of the Movement is the incompetence to teach of our isolated adherents.

Of course, setting out on a thing of this sort we need money and rather than beg it, as is the current custom, we have set about earning it by the most obvious, as well as the most necessary kind of manufacturing (that arises in Theosophical work).

We have established a Press, rather a funny little plant yet, but growing rapidly and we are operating it as much as possible with voluntary workers. There are about thirty of us in the venture and starting with a collection of \$2.50 each we have managed by one means and another in the last seven months to roll it up to an establishment of a couple of thousand dollars. Our people are learning composition, press work, folding, sewing, case making, wood engraving and linotype, and we are now in the middle of half a dozen jobs. One part of the work, and the one which is already paying us money, is a series of Correspondence Courses designed for groups who wish to make themselves more efficient. I enclose you a circular of the first of the Course and as soon as we complete the first series we will send you a set. There are further courses in writing; "Sources of Theosophy," "Numerical Symbolism," "Parallel Tables, Planes, Principles" and so on, and a series of what we call "Lecture Data" (the material for lectures or courses of lectures on given subjects).

The other part of the publishing is straight book work. We are reprinting H. P. B.'s "Studies in Occultism"—you know the six little volumes issued some years ago; Ralston Skinner's "The Source of Measures," Willson's "Ancient and Modern Physics," Jerome Anderson's three books—one with the corrections given in the "Mahatma Letters," Claude Wright's "Modern Theosophy" and we wish also to bring back into currency some of the now out of print items in "Tukaram Tatya's" list.

So far for Mr. Mitchell. Working together as volunteers in a theosophical print shop appears to me to be a very delightful way of getting acquainted and of stimulating interest and for those so privileged must be a source of joy and profit. Let us hope they will not get scared with the "gossip" bughoo which features largely in some quarters. The samples of the work of the Institute which I have seen so far are characterized by beauty and good taste surpassing that of any other theosophical printing establishment.

The first course, that in Group Work in Public Speaking, is intended to facilitate work in this direction. There are twelve lessons, the first three of which are before me, and the others will be issued at intervals of two weeks. The subscription for the entire course is three dollars. While I am no judge of such matters, these seem to be very thorough, and are very handsomely gotten up and should do much to train those who would be theosophical speakers. The course can be obtained from *The Blavatsky Institute of Canada, 52 Isabella Street, Toronto, Canada*. In no case does Mr. Mitchell content himself with offering the method, but goes into the occult principles involved and explains why each thing is necessary and why in the order given. His exercises and their order are based upon experience with scores of students, and an experience of twenty years on the Theosophical platform.

Can He Untwist It?

The Master K. H. to A. P. Sinnett, Mahatma Letters, page 206.

Especially have you to bear in mind that the slightest cause produced however unconsciously, and with whatever motive, cannot be unmade, or its effects crossed in their progress—by millions of Gods, demons, and men combined.

H. P. Blavatsky, Key to Theosophy, U. L. T. ed., page 157 (rev. ed., page 134).

And we believe neither in vicarious atonement, nor in the possibility of the remission of the smallest sin by any god, not even by a "personal Absolute" or "Infinite." If such a thing could have any existence. What we believe in, is strict and impartial justice. Our idea of the unknown Universal Deity, represented by Karma, is that it is a Power which cannot fail, and can, therefore, have neither wrath nor mercy, only absolute Equity, which leaves every cause, great or small, to work out its inevitable effects.

C. W. Leadbeater in The Theosophist, September, 1917, page 659.

A man who commits what is commonly called a sin, makes a twist, a distortion, an absolute warp in the ether. He cannot straighten that out again for himself. It will gradually rectify itself in the course of years. It is not necessary that a priest should step in to help him, but one of the powers of the priest is that of straightening out that tangle for him quickly. And that is what is meant by the statement that a priest has power to forgive sins. . . . But when we understand the facts—the fact that when we do anything we clearly and obviously should not, we create that warp or distortion in the currents—we see that there is an actual mechanical disturbance which has to be put right. The ordinary man does not know how to put it right, but that power among other powers is given to the priest at his ordination, and in providing the sacrament of absolution the church is again definitely helping the people on their way.

Note. From the above we must infer either, (a) that the Master K. H. was entirely mistaken, or (b) that the order of the Universe has been fundamentally changed since 1881, or, (c) that a Liberal Catholic priest has more power than "millions of Gods, demons and men combined," or, finally, (d) that Mr. Leadbeater has repudiated the most fundamental tenet of Theosophy and knows more than a Master, or thinks he does.

From the British Section, Theosophical Society

The following resolution was presented to the National Council of the British Section, T. S., by William Loftus Hare, one of its members, but was refused a hearing:

26th September, 1925

Dear Mr. Gardner,

Below you will find terms of a resolution I desire to move at the forthcoming Meeting of the National Council. In the circumstances I submit I am justified in asking for urgency and that it shall be put down on the Agenda after "Questions on Administration."

Yours sincerely,

(Signed) WILLIAM LOFTUS HARE

Member of the National Council for the London Federation
To The General Secretary,
Theosophical Society in England.

Resolution:

"That whereas on innumerable occasions the President of the Theosophical Society and its officials and General Secretaries of National Sections have stated by word and in writing that the Theosophical Society has no connection with the Liberal Catholic Church and is self-governed, impartial and neutral to all bodies as implied in its first object:

"And whereas members of the Theosophical Society who have from time to time criticized the behaviour of the Liberal Catholic Church

towards the Theosophical Society have accepted the above-mentioned declaration as made in good faith and with the intention of honourable observance:

"And whereas the proceedings of the recent Congress of the Order of the Star in the East at Ommen reported in the *Herald of the Star* show by speeches made and articles contributed that the Theosophical Society, as to its teaching to its members, its message to the world and its general functions, is now under the complete control of the Bishops and priests of the Liberal Catholic Church acting under the protection and patronage of the President and Vice-President of the Theosophical Society, and in lesser degree by the general secretaries of the of the National Societies and the officials and wardens of the Esoteric School in their exercise of their authority over the rank and file, the closest possible association between the Theosophical Society and the Liberal Catholic Church is an accomplished fact:

"Be it resolved that this National Council requests the Executive Committee to call under its Rule a Special meeting of the National Council before the return of the President in India and in her presence to discuss the subject of this alleged association, which it regards as an accumulating and flagrant breach of faith on the part of the officials of the Theosophical Society and the leaders of the Liberal Catholic Church."

To be moved by Mr. William Loftus Hare.

The above should be read in connection with the remarkable statements of Mrs. Besant summarized in the *Curry* of December 2d, and to be found in full in *The Canadian Theosophist* for November, *The Herald of the Star* for September and *The Theosophist* for November. The refusal of the General Secretary to allow the Resolution to be presented to the National Council will cause no surprise. Not only would it embarrass Mrs. Besant to be called on to explain her treachery to the Theosophical Society and her attempts to sell it out to the Liberal Catholic Church, but the British National Council itself has long since ceased to be anything but a tool in the hands of the Adyar adventuress and her set of Unholy Apostles. Mr. Hare and perhaps one other are the only members who have retained a semblance of spiritual honesty. Its vote to turn the Theosophical Society over to the "World Religion," alias the Liberal Catholic Church, and its refusal to allow the members of the British Section to express their desires in a referendum vote, are sufficient evidence.

Back to Blavatsky!—For British Theosophists

Persons living in or near London who are interested in Theosophy as it was taught by the Masters and H. P. Blavatsky will find what they want at The United Lodge of Theosophists, 42, Upper George Street, Edgware Road, London, W. 1. This may be reached via Marble Arch Station.

Public Lecture, Sundays, 8.15 P. M.

Class in The Ocean of Theosophy, Wednesday, 8.15 P. M.

Reading Room open, Mondays, 2.9 P. M.

At the Periscope

International Prison Congress. Among the measures recommended by the International Prison Congress which recently completed its sessions in London is one providing for the compulsory education of judges in psychology, sociology, penitentiary science and the healing of mental diseases, and requiring the judge personally to examine defendants and also to make frequent visits to prisons. Any one familiar with Gross's *Criminal Psychology*, the reading of which is a liberal education in such matters, will at once see the justice of requiring of the Judge a knowledge of psychology, criminology and penology. At present there are in

America no special requirements of a judge of a criminal court. He needs not know more about criminal psychology, penology and criminology than a Secretary of the Navy has to know about naval warfare, which means nothing whatever. Any enterprising lawyer with sufficient pull may get himself appointed or elected as a criminal judge and has to get his special education after starting on his duties. He sentences men of whom he knows nothing except that a jury has found them guilty, to what? So many days, months, or years of confinement, the rigors of which depend upon the whims of wardens and prison commissioners, and about which the judge seldom knows anything. A man brought into court today is in the position of a patient brought to a hospital where the head knows nothing of medicine and the diagnoses are made by a committee of butchers, bakers and candlestick makers.

A Youthful Arhatess. H. P. Blavatsky defines an "Arhat" as "One who has entered the last and highest path, and is thus emancipated from re-birth." That means quite something, one might think, but in these days it doesn't take much to become an Arhat. All one has to do is to render distinguished service to C. W. Leadbeater who fixes the matter with Those Above. Till recently Mrs. Besant has been the only Arhatess, but now Shrimati Rukmini Arundale, the youthful Hindu wife of George S. Arundale, is an Arhatess, so she tells us in the November *Theosophist* (page 246), but assures us that we needn't be afraid of her. There is one thing comforting about this Arhat business, however—as they are emancipated from re-birth we may hope to be rid of Leadbeater and his fellow Arhats once and for all with this incarnation.

Some Second Hand Books

From THE O. E. LIBRARY. Cash with order or O. O. D. only. *Mention substitutes if possible.*

Kewgacht, Ekai—Three Years in Tibet, \$1.75 (new, \$3.50).

Mukerji, Dhan Gopal—Caste and Outcast, \$1.25 (new, \$2.00).

Abbott, David P.—Behind the Scenes with the Mediums, \$0.65 (new, \$1.00).

Abhedananda, Sriami—Philosophy of Work; Reincarnation; Spiritual Unfoldment; each, \$0.35 (new, \$0.60).

Self-Knowledge; Lectures and Addresses in India; each, \$0.70 (new, \$1.00).

How to be a Yogi, \$0.45 (new, \$1.00).

Ahmad, S. H.—Hidden Mystery of Numbers, boards, \$0.35 (new, \$1.00).

Adyar Album, Photographs by Krishnamurti, text by Leadbeater, \$0.60.

Allen, James—Out from the Heart; Entering the Kingdom; As a Man Thinketh; From Passion to Peace; each, bds., \$0.25.

From Poverty to Power; The Life Triumphant; each, \$0.75 (new, \$1.50).

Arnold, Sir Edwin—The Light of Asia; The Song Celestial; each, \$0.70 (new, \$1.00).

Arundale, Arhat George S.—Thoughts on At the Feet of the Master, \$0.85 (new, \$1.25).

Growth of National Consciousness in Light of Theosophy, \$0.40 (new, \$0.65).

"Awaken," by Two Workers, bds., \$0.35.

Bain, James Macbeth—The Brotherhood of Healers, \$0.50 (out of print).

The Christ of the Holy Grail, ppr., \$0.40 (new, \$0.60).

Baker, Ray S.—New Ideals in Healing, \$0.40 (new, 0.85).

Barker, Elsa—Letters from a Living Dead Man; War Letters from the Living Dead Man; Last Letters from the Living Dead Man; each, \$1.35 (new, \$2.00).

Barley, Alfred H.—Rationale of Astrology (old Leo Manuals), \$0.25 (new, \$0.50).

- Barrett, Sir Wm. P.*—On the Threshold of the Unseen (psychical research), \$1.75 (new, \$2.50).
- Baal, Samari*—Dhammapada, Buddhist Texts, \$0.55 (new, \$0.75).
- Beard & Rockwell, Drs.*—Nervous Exhaustion, \$1.00 (new, \$2.00).
- Baerden, H. Heath*—Principles of Pragmatism, \$0.90 (new, \$1.60).
- Atkinson, Wm. Walker*—Mind Reading; Secret of Success; The Inner Consciousness; Psychomancy; each, \$0.35 (new, \$0.60).
- Beller, Jas. W.*—From Eden to Malta (Masonic), \$1.00 (new, \$1.50).
- Besant, Annie*—Ancient Ideals in Modern Life, \$0.70 (new, \$1.00).
- The Ancient Wisdom, \$1.25 (new, \$1.75).
- Avatars, \$0.70 (new, \$1.00).
- Birth and Evolution of the Soul, out of print, \$1.00.
- Buddhist Popular Lectures, \$0.55 (new, \$0.75).
- Building of the Kosmos, \$0.70 (new, \$1.00).
- The Changing World, \$1.25 (new, \$1.75).
- The Doctrine of the Heart, \$0.35 (new, \$0.50).
- The Bhagavad Gita, \$0.52 (new, \$0.75).
- Evolution and Occultism, \$0.75 (new, \$1.25).
- Death and After (manual), \$0.35 (new, \$0.60).
- Four Great Religions, \$0.52 (new, \$0.75).
- Hints on the Study of the Bhagavad Gita, \$0.70 (new, \$1.00).
- Hindu Ideals, bds., \$0.52 (new, \$0.75).
- The Ideals of Theosophy, \$0.60 (new, \$0.85).
- The Immediate Future, \$1.05 (new, \$1.50).
- Boas, Dr. Franz*—The Mind of Primitive Man, \$1.00 (new, \$2.00).
- Bond, Frederick B.*—The Hill of Vision, \$0.85 (new, \$1.75).
- Bouchier, Helen*—The Crown of Asphodels, \$0.25 (new, \$0.40).
- Brackett, Edw. A.*—Materialized Apparitions (psychical research), \$0.75.
- Braddon, Claude*—Episodes from an Unwritten History (theosophy), \$0.50 (new, \$0.75).
- Carus, Paul*—The Gospel of Buddha, \$0.75 (new, \$1.00).

The Letters of H. P. Blavatsky to A. P. Sinnett—1880-1888

Compiled by A. Trevor Barker, F.T.S., editor of *The Mahatma Letters*. Price, from the O. E. LAMAR, \$7.50.

This volume contains all the letters of H. P. B. in Mr. Sinnett's file. It is intended to form a companion volume to *The Mahatma Letters*, which it nearly equals in size, and should be read in conjunction with the latter work and with the recently published *Theosophical Movement*. Nowhere can one get as good a view of the real H. P. B. The collection is indispensable to those students who wish to gain an insight into the character of H. P. B., her teachings and her difficulties and struggles in behalf of Theosophy and into the history of the Theosophical Movement during a difficult period.

A. T. S. General Secretary writes: "I have just finished reading the H. P. B. letters and they provide the greatest case for the Masters we have yet had. These recent publications on our side afford the completest justification of our policy and must for all real students overthrow the contentions of the neo-theosophists."

Besides the H. P. B. letters there are some from Countess Wachtmeister, Col. Olcott, W. Q. Judge, T. Subba Row and others and a few hitherto unpublished Mahatma letters. The book is provided with an index and analytical table of contents.

Here Are the Books

The Letters of H. P. Blavatsky to A. P. Sinnett.....	\$7.50
The Mahatma Letters to A. P. Sinnett.....	7.50
Index to The Mahatma Letters, paper.....	.50
The Theosophical Movement, a History and a Survey, 1875-1925....	5.00
The Secret Doctrine, exact reproduction of the original text.....	7.50

THE O. E. LIBRARY CRITIC

Published biweekly at 1707 Q St. N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, December 30, 1925

No. 11

Yearly Subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

NEWSPAPER HYSTERIA OVER CRIME

How much or how little the *Brooklyn Daily Eagle* pays Frederick Boyd Stevenson for his articles on the suppression of crime I have no idea, but however little it is more than his ideas are worth, if I can judge from the issue of Sunday, October 18th. I quote the following which is printed in large caps in the original:

Personally I am in favor of the churches of Brooklyn uniting with-out regard to denominations and calling upon business men to join the great mass meetings to demand certain changes in the laws and in the actions of the judiciary and prison keepers, so as to make it hard for the criminal instead of easy for him. . . . Let us go in a mass before the next State Legislature, without regard to religious denominations or political affiliations and demand the passage of laws that will abolish the parole board, take the pardoning power from the Governor and put it in the hands of a jury of twelve to let a convict out of prison, just as it now has the power to put him in prison, and let us demand a law that will compel a warden of a penitentiary to keep a prisoner at hard work for eight hours a day so he can help to raise and pay for his own keep and relieve the public of an expense of \$30,000 for every criminal who is convicted. Let us demand a law that will prohibit a prison warden from having movie shows and baseball games for the entertainment of felons, so that they have a better time in prison than out of it. Let us demand a law that will give life sentences for second offenders. . . . Will the Brooklyn churches lead the way?

That's just fine and frantic, but it doesn't go far enough. While we are harping on severity as a cure for crime and advocating measures calculated to take from the criminal even that which he has, and proposing to ruin him mentally and physically, it would be far more effective to enact a law requiring every convict to be shot immediately upon conviction. It would save the state a lot of money. There is a considerable difference between a pine box at \$5.00 and a hole in the ground at perhaps the same, and the \$30,000 which Mr. Stevenson asserts each convicted criminal costs the state. It would solve the problem of the parole board, of the treatment of second offenders at \$30,000 each; would spare the state the costs of securing legislation; would do away with prison labor and the state use system and even with the prisons themselves. Then, too, it would bring joy

to thousands of good citizens, clergymen included, who are now wasting time lamenting over crime, which might better be employed in thinking out methods for preventing criminals. It would have the advantage of uniformity and simplicity which our present laws now lack. Nor would it be inhuman. Every criminal might be given the use of a clergyman for a reasonable period, so as to be sure of salvation, and so everybody would be happy.

Of course this would not do away with crime. Harsh and brutal methods never have done so. Mr. Stevenson's plans can have no bearing on those criminals who are shrewd enough to get away with it. There is nothing in his plans which aims at the causes of crime. He thinks that would-be offenders can be scared by threatening to treat them roughly if they are caught, whereas all experience is against this. He overlooks the fact that most criminals are like gamblers, over-estimating the chances of success and minimizing those of failure. The gambler stakes his money in a gambling house, though he knows well that the chances are against him. This has always been the case, even when they hung people for petty larceny. It is human nature to gamble with chances; nothing but certainty of detection and punishment can be effective; severity of punishment in the future plays little part as a determining factor, thanks to lack of imagination. If you don't believe that, remember how little restraining power the threat of eternal punishment in hell-fire has on most people who really believe in it.

Those who are today seriously studying the crime problem are looking more and more towards the correction of social conditions which breed the criminal. As long as social conditions are what they are they will produce the effects they are now producing, a new crop of criminals will spring up to take the place of those who are done away with. There is little hope that the crime wave will diminish until society seriously begins to take account of itself.

Hysterical talk like that of Mr. Stevenson is becoming increasingly prevalent, and while it may serve a purpose in arousing the public to the fact that something is wrong, it does incalculable damage by encouraging the idea that crime can be prevented by harsh and radical methods of suppression, and by turning attention away from fundamental causes and their possible remedy. It stands in the way of reformatory measures for those who can be reformed, and of distinguishing between the born criminal and the criminal by accident. In egging on the clergy and the churches it tends to turn them from their proper field of treating the soul, and urges them to cultivate the spirit of revenge, and to become a sort of holy police force.

People who think like Mr. Stevenson think that the criminal has no rights whatever; he has no right to be given a decent opportunity to reform if he wishes to do so; he has no right to outlive the often wretched conditions in which society has allowed him to be born and to grow up; he is just a goldurned wild beast, to be beaten up, to be kept in a human pigsty and to have his health and whatever mind he may have ruined by ill-treatment and lack of recreation, and an appeal is made to the followers of Christ to forget their teacher, to forget brotherhood and to hunt him down.

Let us remember that all of us are potential criminals, all of us have rudiments of savage instincts, all of us are instinctively selfish. Many of us take what we can lay our hands on without much regard for others, and have a respect for law simply when, and only when, it is designed to defend us. When we pay as much attention to laws which will prevent others from going wrong by giving them better opportunities in life as we do to laws which aim to protect our property and persons, we shall begin to get some results in suppressing crime. As long as we set the example of luxury and ostentation we are in a degree responsible for those who take what means they can to imitate us. As long as we treat the world as our oyster—even to the extent of writing sensational stuff at so much a word—we can hardly blame others for doing likewise.

To Prisoners Wanting Correspondents

I have been surprised to learn that prisoners often read the *Critic* without discovering that they can get correspondents by writing to us. We will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the *LEAGUE* is neither a matrimonial bureau, a bank, nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applications should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The *Critic* is sent to prisoners whose applications have been accepted, but without further acknowledgment until a correspondent is actually furnished. All prisoners on our list are registered as *LEAGUE* members and are expected to be loyal to its aims and ideals and to discourage any attempt to abuse them.

The First Shot in the "Back to Blavatsky" Fight

Note by the Editor. The *Critic* makes no claim to having started the "Back to Blavatsky" Movement, even though it originated the phrase. Before 1917, however, no open and public attempt had been made to expose the degree of degradation which the Theosophical Society had reached under the influence of Annie Besant and C. W. Leadbeater, aided in America by A. P. Warrington. By that year H. P. B. had been practically forgotten in the U. S.; her books were neglected and replaced by innumerable books and pamphlets by the "revereal leaders,"

which were being forced upon the unsuspecting membership. By 1917 the corruption had proceeded so far that the Theosophical Publishing House at Krontona was issuing propaganda literature for the Old (now Liberal) Catholic Church, Catholic Mass was being performed upon the Krontona premises, A. P. Warrington was filling the most important offices of the American Section with priests, and finally undertook to turn the Section over to this church by escorting the notorious sex-pervert and fake bishop Wedgwood over the country and introducing him to T. S. Lodge.

The following article, reprinted from the *Currier* of October 31st, 1917, is probably the first public protest against the spiritually pernicious doctrines of this church, and of its chief backers, Mrs. Besant and Mr. Leadbeater. While the campaign thus begun has borne abundant good fruits and the original Theosophy of the Masters and of their Messenger, H. P. Blavatsky, is now studied as it has not been since her death, the corrupting influences, backed by prestige, spiritual fraud, deliberate concealment of the truth, and supported by the unlimited credulity of their dupes, are more powerful than ever.

Those readers of the *Currier* who may be interested at getting at the truth and the facts behind the Liberal Catholic Church, can find these in back issues of the *Currier*. A set of 25 issues dealing with the subject may be had from this office for 25 cents in stamps.

Spiritual Raiment

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

—The Sermon on the Mount

Some years back a gentleman by the name of Dyrenfurth conceived the idea that if he could bombard the sky with a sufficient amount of gunpowder, fired off in cannon, it would send down its rain on the thirsty earth, and he attempted to induce Congress to make an appropriation for the purpose. The scientists, as well as the congressmen, were skeptical, and the events of the present war show that there is no connection between rain and noise. When you want your field watered you must do it yourself; there is absolutely no method known of getting heaven to do it by bombarding it. The rain falls, to be sure, when it wishes, but you must collect and use it for your purpose; you simply can't get the Lord to produce a shower when and where you wish by firing off gunpowder at him.

If we are to believe some of our modern prophets things are quite otherwise in the "spiritual" world. According to these seers there is a great reservoir of spiritual power somewhere "above," which can be tapped by those who are able to bombard sufficiently with words of the right kind. Understand I am not speaking against the habit of prayer. Human experience testifies overwhelmingly to the value of prayer as a source of strength, although the assumption that the power comes from without rather than consisting in a better utilization of what is within is another matter. The value of prayer as an agent acting externally has been put to a pretty good test during this war. Heaven has been bombarded incessantly with the appeals of hundreds of millions of people on both sides, but the war still goes on. Perhaps the Lord is unable to decide between so many conflicting claims, but the more probable theory is that he is not soliciting advice, and knows how to run the world without being told.

But what I want to call attention to are certain ideas which are quite in conflict with the teaching of the Sermon on the Mount. It now

appears that such a formality as entering into one's closet, or even that of joint prayer in church, is needless. According to the Rt. Rev. J. J. Wedgwood, Bishop of the Old Catholic Church, who has been going about the country addressing Theosophical lodges and trying to persuade them that he is a Theosophist, such methods as individual prayer or even going to church are quite old-fogyish. A properly "ordained" individual—he assures us that the private character of this person is a minor consideration—has simply to wear certain vestments and to bombard heaven with certain prescribed rituals, when there will be a down-pouring of the Divine blessing which "will affect people for miles around." I use his own words. You can be in your home, reading the newspaper, or in your club, sipping highballs, or riding in your motor; it matters little; you will get much the same results as if you devoutly prostrated yourself before the throne. It is to be expected that the outline of this circle of influence, which could easily be determined by experiment, will be chalked out on the road maps, so that you can keep within its limits when you are taking your Sunday morning ride. The advantages of this are obvious; you can have your fun and pay a man who has been properly "ordained," that is, one who has had this rainmaking power conferred on him by communication from another, to stay at home and work out your salvation for you.

Now if some voodooist had told me these things I should not have been surprised, but to hear such teachings in the place where I did, which happened to be a Theosophical hall—although the speaker, while claiming to be a Theosophist as well as a bishop of the Old Catholic Church, is clearly nothing but a refined voodooist—that made me rub my eyes; I could have thought that I had been dreaming. But no, the speaker went on to say that "the wave of devotion is receding; the wave of ceremonial is rising." He further stated that devotional people are rather of the weak sort and that those who practise ceremonials and rituals are on the right path. He had even the effrontery to assure us that these were secret teachings of Christ, the same Christ who said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

The Bishop gave a very illuminating description of the process, guaranteed to be correct. The influence of the ritual is gathered up by an attendant on the astral or some other plane, who is on hand to receive it, and carried up to the reservoir of "power." The "power" is then sent down through the priest, flows up the brass fringe on his left sleeve and pours out of the brass ornament on the back of his coat—he gave these things some sacerdotal name I must be excused for having forgotten—and thence reaches those in attendance, likewise those in their houses or automobiles "for miles around." This is important to remember. When you feel the influence of the Divine love, what you are really getting is a dose of a sort of electricity that flows along wires.

There is a certain danger about truth, which is not the fault of the truth itself, but of those accepting it. You can start out by enunciating some great truth such as all of your hearers accept, and after you have convinced them that your ideas are sound, you can proceed to tack on a lot of stuff which is utterly rotten, utterly subversive of religion, rational as well as traditional, as well as of common-sense, and the whole mass will be swallowed. The truth serves as the bait, as the sugar coating for the pill. "How wonderful," they say, "How beautiful." The only wonderful thing about it is the ease by which normally sensible people can be led by the nose by such a trick. The speaker on the occasion referred to was simply using the truth, as accepted by his audience, as bait to make them swallow one of the most pernicious doctrines from a spiritual standpoint which could be imagined. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou

shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." But, says this new Master, that is not so; "The wave of devotion is receding; the wave of ceremonial is rising," and he left no uncertainty as to the fact that he proposed to help its advance. The law of love, that is to say, the goal towards which all creation moves, "God's plan of evolution," is to be subordinated and a manipulation of supposed occult forces by a man who has been "ordained" to do so, clad in livery with brass ornaments and fringes for conducting the currents, is to take its place. In future religion will be, not devotion, but ritual.

That is the story of the decay of religion in all ages.

It is no longer a question of loving the Lord or the Master, of obeying and imitating him; it is learning to go through certain rites or employing someone else to do so, which will enable you to get all you can from him, or, to use a rural expression, to induce the Divine Cow to let down its milk for your benefit.

The people who accept these things feel mighty good, so they tell me. It means nothing whatever than they have discovered some new and easy way of indulging in spiritual sensualism.

This rank spiritual nonsense has its root in the supposed visions of certain clairvoyants who have the power of grafting endless absurdities on to a minimum of truth and of deluding their followers, and without doubt themselves, into accepting them. It should be sufficiently obvious by this time what are the results of thinking more of the invisible world than of your duties in the visible world, of forgetting to love your neighbor as yourself and running after entities, real or imaginary, on the astral plane, instead of seeking the inner light which, as fragments of the Divine Being, we all have within us. Truth is simple; endless as the details may be, the fundamental spiritual principles can be reduced to a few words. Christ did this; other Masters have presented them with equal simplicity. If the vision of a clairvoyant conflicts with these, no matter who he is, it is safe to assume that he is not to be trusted as a guide. Even if some of the occult principles which he claims are true, if they tend to withdraw the mind from the simple but higher truths, if they tempt one to try to obtain spiritual strength other than by following the simple rules; they should be let alone, for their use is nothing but black magic.

The spiritual combat consists not only in the fight against the lusts of the flesh, but on a higher stage, in the endeavor to protect the nucleus of spiritual truth from the crust of falsehood which tends to gather around it, from everything, even though true, which may lead the soul to other desires. Just as soon as anything of a clairvoyant nature begins to cloud the simple truths, to lead us to imagine that there is such a thing as divine communion by proxy, that the Lord needs vestments and brass ornaments and rituals to communicate with those who earnestly seek him, that he will listen to a priest, no matter what his character, when he will not listen to him who enters his closet and seeks him, then it must be regarded with suspicion, no matter who advocates it. Regard these assertions as interesting curiosities if you will. Let him who claims to see clairvoyantly what is going on during a religious ceremony prove that he is not hallucinated, by some proof better than self-assertion. It is a notorious fact that those clairvoyants who have deluded us with endless details about the invisible world—and every one will know to whom I refer—have not given the first proof that they are seeing what corresponds to reality, that they have not given the slightest evidence of their trustworthiness or authority by predicting a single scientific fact capable of demonstration, that they have never helped to decide a single mooted question, predicted the discovery of a single new chemical element or compound, an unknown species of plant or animal, a new mineral, an undiscovered comet. Not one of the recent

marvelous discoveries of chemistry, radium, the argon group of elements, has been foreseen by them. They cannot today give us a plausible interpretation of any scientific fact, such as the nature of gravitation, while the obviously to a great extent chemical and physical phenomena involved in the growth and opening of a flower are to them nothing but the results of pink and blue nature spirits pulling and shoving the molecules hither and thither. Their whole stock in trade is their *mar dixit*; they are at home in revelations by the volume of supposed prehistoric events down to the crawling of an astral worm up the leg of the hero, or the dropping of a handkerchief on the steps of a temple in Atlantis; they can predict with confidence the condition of the world a thousand years hence down to the kind of pudding people will eat, when they could not, or did not, even foresee the Great War. Their confidence in their visions, as well as the way in which their followers eagerly swallow everything they say, has grown to be a huge comedy.

Dabbling in these things would be a harmless pastime up to the point where one begins to take them in earnest and to shape one's life accordingly. But when they lead one to the point of giving up his spiritual backbone, of forsaking the idea that God helps only those who help themselves, of thinking that He stands ready with his spiritual watering pot to sprinkle those who have the good fortune to be within a mile or two of a priest in colors, it is really time to think whether one is drifting. The upward path must of necessity be difficult; it means rooting out the primitive impulses, conquering the lower self by sheer force of will; it means living down the past, it means self-sacrifice. He who proposes to make it a pathway of roses, to compass progress by some sweet and easy method, by some process which yields a gratification other than that which comes from the joy of self-mastery, of knowing that one is really cooperating in "God's plan of evolution," is a dangerous leader.

If the Theosophical movement, which in the past stood for all that is most ennobling in Christianity, in all the great religions, continues to be the prey of psychics and clairvoyants and ritualists, it is on the certain road to becoming Theosophical in name only, and its work will have to be taken over by others.

At the Periscope

Pampering of Prisoners at Sing Sing. According to a letter made public by Governor Smith of New York, Sing Sing prisoners, with a few exceptions, are housed in cells of the following description. They are 3 feet 6 inches wide, 6 feet 11 inches long and 6 feet 7 inches high. They have no windows and no ventilation except through a grating in the door. The walls are of stone, and in humid weather are wet, while water drops from the ceilings and it is impossible for inmates to keep their clothing dry. The only toilet facilities are buckets, emptied once a day. Men confined in these cells gradually contract rheumatism and tuberculosis and other affections due to insanitary conditions. And yet there is a man down in New York, one Judge Talley, who spend much of his leisure time beraling the people of New York for "pampering" and "coddling" the prisoners and telling them that they are so well treated that there is a rush on the part of criminals to get quarters in this prison! There is a new cell block being constructed at Sing Sing, but so far it has accommodation for only 300, and at the present rate of construction most of the inmates will die of old age, or of some disease, before it is completed. Probably Judge Talley will be dead too, else we might expect him to suffer a premature death through indignation. So far over 68,000 convicts have been "pampered" in this fashion.

Some Second Hand Books

FROM THE O. R. LIBRARY. Cash with order or C. O. D. only. Attention substitutes if possible.

- Blavatsky, H. P.*—Key to Theosophy, U. L. T. ed., \$1.40 (new, \$2.00).
 Key to Theosophy, London edition, \$1.40 (new, \$2.50).
 Secret Doctrine, third revised edition, 3 vols. and Index vol., \$14.00 (new, \$20.00).
 Secret Doctrine, third revised edition, vols. 1, 2 & Index vol. only, \$10.50.
 The Voice of the Silence, London ed., cloth, \$0.50 (new, \$0.75).
Besant & Leadbeater—Man: Whence, How and Whither, \$2.80 (new, \$4.00).
Besant, Annie—Chicago Theosophical Lectures, 1907, \$0.70 (new, \$1.00).
 Initiation and the Perfecting of Man, \$1.00 (new, \$1.50).
 Introduction to Yoga, \$0.85 (new, \$1.25).
 In the Outer Court, \$0.70 (new, \$1.00).
 London Lectures, 1907, \$0.70 (new, \$1.00).
 Man and His Bodies (manual); Reincarnation (manual); Seven Principles of Man (manual); each, \$0.40 (new, \$0.60).
 Path to the Masters of Wisdom, \$0.40 (new, \$0.75).
 Some Problems of Life, \$0.65 (new, \$1.00).
 Path of Discipleship, \$0.70 (new, \$1.00).
 Introduction to Yoga, cloth, \$0.85 (new, \$1.25).
Swami Vivekananda, Life of; by his Eastern and Western Disciples: 4 large volumes, \$8.00 (new, \$12.00).
Cheasley, Clifford—What's in Your Name? \$0.65 (new, \$1.00).
Collins, Mabel—As the Flower Grows, \$0.85 (new, \$1.20).
 The Crucible, out of print, \$1.00.
 Fragments of Thought and Life, \$0.52 (new, \$0.75).
 Idyll of the White Lotus, \$0.95 (new, \$1.35).
 The Locked Room (fiction), pp., \$0.50 (new, \$0.75).
 Our Glorious Future, \$0.90 (new, \$1.25).
 One Life, One Law, \$0.42 (new, \$0.60).
 Story of Sensa, \$0.42 (new, \$0.60).
 Scroll of the Disembodied Man, out of print, \$0.60.
 When the Sun Moves Northward, \$0.85 (new, \$1.20).
Conville, W. J.—Universal Spiritualism; The Throne of Eden (psychic fiction); Inspirational Discourses; each, \$0.50 (new, \$1.00).
Comstock, Wm. C.—Thoughts for Help, \$0.50 (new, \$1.50).
Cooper, Irving S.—Secret of Happiness, \$0.40 (new, \$0.60).
 Methods of Psychic Development, \$0.40 (new, \$0.60).
Cooper, Sir Wm. E.—Spiritual Science, Here and Hereafter (spiritualist), \$0.75 (new, \$1.50).
Cooper-Oakley, Mrs.—Traces of a Hidden Tradition in Masonry, out of print, \$1.50.
Carrington, Dr. Hereward—The Coming Science (psychical research), \$1.25 (new, \$2.00).
 Death, Its Causes and Phenomena, \$1.00 (new, \$3.00).
 Hindu Magic, \$0.35 (new, \$0.50).
 Modern Psychical Phenomena, \$1.65 (new, \$2.50).
 Physical Phenomena of Spiritualism, \$1.75 (new, \$3.00).
 Psychical Phenomena and the War, \$1.65 (new, \$2.50).
 Problems of Psychical Research, \$2.00 (new, \$3.00).
 True Ghost Stories, out of print, \$1.00.
Corbett, Sarah—Extracts from the Vahan (answers to theosophical questions), \$1.75 (new, \$2.75).
 Evolution of Character, \$0.60 (new, \$0.85).
Crane, Aaron Martin—Ask and Receive; A Search After Ultimate Truth; each, \$1.25 (new, \$2.00).

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, January 13, 1926

No. 12

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each. Single or mixed issues.

Entered as second class matter April 4, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

AN OLD SUPERSTITION REVIVED

At a conference held in Washington in December, which was attended by more than two hundred business men whose aim is to stop government competition with private business, Brandell Kenmore, of the New York Board of Trade and Transportation, is reported as having opposed the employment of prisoners in manufacturing articles in competition with private business. After pointing out that millions of dollars worth of garments, brooms, chairs and the like are manufactured every year by convicts, Mr. Kenmore said:

The way to reform a criminal is to treat him rough. Tolerance and sentimentality are wasted on robbers, burglars, gangsters and such vermin. Send the criminal out into the open spaces and make him work in the sweat of his brow from sunrise to sundown, and you will benefit him physically, mentally and morally. The reason he is a criminal is because he never worked before.

I have no desire to question the proposition that it benefits a man to work in the open air rather than under a roof, and that the convicts who are forced to do so have the better of those unfortunate fellow mortals who are compelled to make "garments, brooms, chairs, and the like" for a livelihood, and to work indoors and who are now suffering from the competition of prison labor, but Mr. Kenmore's remarks betray a peculiar lack of insight into economic conditions.

He would have the convicts work hard. There are two kinds of work, productive work and unproductive work. Even the old-fashioned penalty of breaking up rocks by convicts is productive work, because it converts the rocks into a form in which they can be used in construction. In doing this the convict is competing with some other fellow who would have to do the stone breaking, and who is thereby out of a job. True, the convict might be employed at some sort of unproductive labor, let us say moving a pile of bricks from one side of the prison yard to the other and back again, and repeating this process day after day. That might be good for his health and his morals, but as nothing is produced which has any value somebody would have to pay for his board and

lodging, and who else but the taxpayers, including Mr. Kenmore and the makers of "garments, brooms, chairs and the like?"

If his labor is productive it is inevitably in competition with somebody. If he builds roads some other laborer is out of a job at road building; if he works on a farm and raises food of one sort or another, he is competing with some free farmer, for with a given number of mouths to feed the demand for food is limited. Physically and economically considered there is no difference between the convict and the freeman. Mr. Kenmore objects to convicts making brooms, because it competes with the free manufacturer and laborer employed in broom making. No matter what the poor devil puts his hand to, he gets in somebody's way, and that somebody raises the cry of competition. It is an economic absurdity to think that any body of men, no matter who or what they are, can be advantageously kept in idleness at public expense, or what is the same, engaged in unproductive labor. If it is really necessary to restrict competition by segregating certain laborers and preventing their working productively, wouldn't it be much fairer to let the wicked convicts work hard at making brooms, so as to pay their keep, and to keep an equivalent number of good, honest broom makers on pensions and provide them with movies and other entertainments? The taxpayers would at least have the gratification of knowing that their money was going to good, honest men instead of to supporting "robbers, burglars, gangsters and such vermin" in idleness.

Complicated as the prison labor problem is in working out administrative and technical details, it is in reality a simple matter. It is economically unsound to keep a body of men unemployed at public expense. Somebody has to pay the piper. Economically considered a body of men represents so much productive power, irrespective of whether they are free or locked up; their product counts for just so much in public consumption. Unemployment has the same effects whether the unemployed is a prisoner or a freeman. The shoe or broom I make is a shoe or broom quite irrespective of my status. Even if the sale of prison-made goods is restricted to state institutions—the so-called state use system—it merely means that some free producer loses the sale to the state. Competition is not reduced by selling the product to this buyer rather than to another.

The really disturbing factors in prison labor are two; the pitting of unpaid slave labor against free paid labor, the remedy being the payment of wages to the convict, thus preventing his product being sold at less than market price, and the shifting from one policy to another, thus preventing the productive interests from adjusting themselves. Today

a state starts making shoes in prison and introduces a temporarily disturbing factor into the shoe trade. Next year shoes may be changed for chairs and the furniture makers are interfered with. Otherwise the outcry against prison competition has no more sense than a demand on the part of some trade that five or ten per cent of its laborers be supported at public expense, so that the remainder might have more work and higher pay. It is simply foolishness and would be so recognized if the political factors could be eliminated.

How far it is justifiable for government to engage in business is a question, but in the case of the prisoner, whom the government has on its hands willy-nilly, it is simple enough—it has either to make him work for his keep, or else pay the costs from the public funds. What these business men who demand cessation of government competing with business through prison labor mean is simply this: cessation of competition with their business, and the devil take public who has to pay the bill.

Free Books for Prisoners

The O. E. LIBRARY has the following books which it will be pleased to give without charge, while they last, to prisoners applying for them. Not more than two books sent to one applicant. As there is usually but one copy of each, several titles should be given in order of preference. Those not receiving books asked for should watch for the next list. If the rules forbid sending to individuals they could be sent in care of the chaplain. Applications from prison libraries (not limited to two titles) should specify the books desired.

As we are always very short of funds we invite contributions from our readers for defraying carriage on these books and others to be announced.

- Riggers, E. D.*—Seven Keys to Baldpate (fiction).
Brooks, Harry C.—The Practice of Autosuggestion.
Conrad, Joseph—Nostromia (fiction).
Devereux—Etiquette for Men.
Frauch, Harry A.—Vagabonding Through Germany.
Gillette, J. M.—Vocational Education.
Hawthorne, Nathaniel—House of the Seven Gables (fiction).
Higginbotham—The Making of a Merchant.
Hoffman, Prof.—Modern Magic.
Horsley—Alcohol and the Human Body.
Howard, Dr. W. L.—Confidential Chats With Boys.
Hunter, Wm. C.—Dollars and Sense.

"Pep."

- Hunter, Wm. J.*—Manfred Wrecked and Rescued.
Henry, O.—Roads of Destiny (fiction).

Strictly Business (fiction).

Options (fiction).

How to Systematize the Day's Work.

How to Increase Your Sales.

Jackson, P. W.—Double Entry Bookkeeping.

Keefer, E. E.—Here's How Health Happens.

Kintzing, Dr.—Long Life and How to Attain It.

Lewis, B. H.—Textbook in Writing English.

Lindgren, Chas.—The New Salesmanship.

Loisette, A.—Assimilative Memory.

Lucas, E. V.—300 Games and Pastimes.

Lyon, D. E.—How to Keep Bees for Profit.
McLennan—Manual of Practical Farming.
Merriether, Lee—A Tramp Trip.
Mondy, Walter D.—Men Who Sell Things.
Ossendowski, Ferd. J.—The Shadow of the Gloomy East.
Peters, C. C.—Human Conduct.
 Perfect Health, by One Who Has It.
Phillipps, Eden—Children of Men (fiction).
 Retail Ad Writing Simplified.
Rogers, J. W.—Hints for Young Students of Occultism.
Sadler, Dr. W. S.—Cause and Cure of Colds.
Sangster, Margaret—Good Manners for All Occasions.
Sinclair, Linton—Good Health and How We Won It.

Little Alky's Twelve Apostles

In selecting twelve apostles for the New Christ, Jesus Krishnamurti, the Besant-Leadbeater junta has doubtless been inspired by the desire to attract the public, which naturally associates twelve apostles with the name of Christ. In their haste in arranging the *dramatis personae* for their new comedy, however, they seem to have overlooked the fact that Saint Leadbeater has declared unequivocally that the twelve apostles of 1900 years ago are myths, that they never really existed. Let us place the two statements side by side for comparison:

Annie Besant in *The Herald of the Star*, Sept., 1925, page 307.

Then He will choose, as before, (italics mine—*Ed.*), His twelve Apostles—a significant number, "the twelve"—and their chief, the Lord Himself. He has already chosen them, but I have only the command to mention seven who have reached the stage of Arkatship.

C. W. Leadbeater in *The Inner Life*, Kriolana ed., 1917, vol. 1, page 119.

When we examine clairvoyantly the life of the founder of Christianity, for example, we can find no trace of the alleged twelve apostles; it would seem that as men they never existed, but that they were introduced into the story for some reason—possibly to typify the twelve signs of the zodiac.

Why they have been introduced on this occasion should be clear enough partly to gull the believers and the public, partly to flatter the more unsophisticated members of "the twelve" and to bind them to the conspirators-in-chief with hoops of steel, and partly to whitewash the abominable moral records of two others of "the twelve" by pretending that the selection was made On High.

Some Glimpses of Piffetism

No one who is interested in the Back to Blavatsky Movement should neglect to read the November *Theosophist*. It will give them some idea of what they are backing away from. *The Theosophist* was founded by H. P. Blavatsky and in her day was an exponent of Theosophy. Now, however, it is the official organ of the Adyar Mutual Admiration Society, mostly devoted to expounding the virtues of Annie Besant and C. W. Leadbeater. The November issue reprints all of the speeches at the Star Congress at Ommen, telling about the New Christ, his Twelve Apostles and the Liberal Catholic Church. But it is especially interesting in that a large portion is devoted to the glorification of Saint Leadbeater. This part is taken by Saint Emily Lutyens, Mother of the Lord, and by three Leadbeater boys, Oscar Küllerström, now one of the Twelve Apostles, Hugh Nopli and R. A. Vreede. According to Saint Emily, Leadbeater is great beyond expression. He lives in a room sheathed with copper, which he keeps charged with magnetism. At meals he sits on a throne and he has a wonderful tomat. Saint Emily occupied a room next to that of the Saint and, so she tells us, enjoyed the inestimable privilege of having her aura nixed with his. Just how this feels she omits to inform us.

Nothing whatever happens in the palace of which he is not absolutely conscious. Saint Kollerström tells us that Saint Leadbeater "works constantly day and night, on all planes, right from the physical to the Nirvanic." When he lectures, he is talking to his physical audience and "at the same time answering questions to astral and mental audiences." Besides this his Ego is playing with his personality. Now doesn't that beat the devil? H. A. Vreede tells us of the Saint's doings with fairies. When he crosses the ferry he "scoops up" water sprites and "attaches them to his antra," carries them home and sends them to anybody he knows to be unhappy. This helps the sprites to develop into angels and at the same time saves the Saint the trouble of more personal efforts. There is a National Park at Sydney, presided over by a great Angel. This Angel became fascinated by the jewels in the cross which the Saint wears on his tummy, so the Saint provided the Angel with a duplicate set, which were buried in the Park and the fairies come to them to get magnetized. There is a rock in the Park which is of a very loving nature and took a great fancy to Leadbeater and Vreede. So they planted magnetized stones around it, so that when they come back it will love them still more. Another rock, however, is very surly and they could do nothing with it; it simply wouldn't love them.

No one can read these remarkable utterances in *The Theosophist* without being convinced that Leadbeater is the Greatest Man Alive; tomcats, scooped up water sprites and sentimental rocks are in evidence thereof—that is, if one falls for his claims, as do these disciples, and is not disposed to see rather that they merely prove that he is the greatest charlatan.

A "Back to Blavatsky Society" Wants Correspondents

The Independent Theosophical Society of Grand Rapids, Michigan, which is a Back to Blavatsky association, has asked us to help it to get in touch with other like-minded bodies, with a view of exchanging programs and ideas. The address of the Secretary is Miss Jane Kuster, 312 Ashton Building, Grand Rapids, Michigan. Meetings are held at the same address on Thursdays, 7.45 P. M.

It is unfortunate that there exist various small societies and lodges which, having resolved to stand by the Theosophy of H. P. B. and the Masters, and having never joined the Adyar T. S., or having left it, or not being in harmony with Neo-Theosophy, find themselves comparatively isolated. It is right that there should exist a fraternal feeling between these and that efforts should be made in furtherance of their mutual interests.

The *Carrio* will be pleased to publish similar requests, when officially submitted. Write to us.

To Every Open-Minded Theosophist

The newer generation of theosophists in the Theosophical Society is as a rule quite unfamiliar with the nature of the early teachings, as given by H. P. Blavatsky and the Masters. In entire good faith it has accepted the often widely different statements of later leaders, which have culminated in the recent attempts to commit the Society to a church which is fundamentally opposed to what H. P. B. taught.

It is the aim of the *Carrio* to encourage a return to the original teachings as set forth in the writings of H. P. B. and in the letters of the Masters of Wisdom, and to expose the fallacy of later developments. For this reason we earnestly solicit the support of every open-minded theosophist who believes in the message brought by H. P. B. and that the Masters who gave it cannot have changed their aims in the meantime. We want more subscribers, and shall be pleased to receive donations in support of its publication and for increasing its distribution among theosophists. We need your help.

At the Periscope

A Sensible T. S. Lodge. In the *Critic* of January 28th, 1925, it is shown how Mrs. Besant tried to rob the Sydney (Australia) Lodge, T. S., of its property, valued at \$330,000, by first cancelling its charter and then entering suit at court to have the property surrendered to her as president of the T. S. A member of the Tacoma (Wash.) Lodge of the T. S. writes: "The Tacoma Theosophical Society is prospering under a very liberal condition. Previous to incorporating we had bought an old church in an excellent part of the city. In October we incorporated and taking warning from the Sydney condition arranged the incorporation so the property could not be taken from us if the charter was taken by the American Section for 'disloyalty.' " Why don't other lodges follow the example of the Tacoma Lodge? We know of one lodge which is in deadly fear lest it be deprived of its property, and which is driven to toadying to those of whom it does not in its heart approve, and which yet persistently refuses to take this simple precaution for protecting itself.

Mrs. Besant's Queen's Hall Address. Mrs. Annie Besant's widely advertised address in Queen's Hall, London, November 1st, on "The Coming of the World Teacher," is a most disappointing document. The greater part is devoted to a display of her archaeological knowledge, real or imagined, while in the few remaining pages she gives no reason for such an expectation except that said World Teacher has told her so. 3,000 people gathered in Queen's Hall to listen to this feeble production, many prompted, no doubt, by curiosity to see a woman who has had the hardihood to announce elsewhere two notorious sex-pervers as members of the corps of "twelve apostles" whom the supposed Coming Teacher has selected, a fact which has already been given considerable publicity in the London papers. An attempt is being made to distribute this address widely in America among clergymen, members of the Y. M. C. A. and Y. W. C. A. and others. No better prophylactic against the current Krishnamurti craze could be imagined; the bait is quite inedible.

Apart from this Queen's Hall address (the London weekly *Truth* (November 4th), pages 836-7) devoted an editorial of over a page to Mrs. Besant and two of the Unholy Twelve, to wit, Leadbeater and Wedgwood. The editorial, which is correct in most details, describes Leadbeater as "This horrible old beast," and gives its reasons for the designation, which are matters of record.

Back to Blavatsky in Washington. Washington, D. C., has two groups of students studying *The Secret Doctrine* of H. P. Blavatsky. One of these is conducted by the Washington Lodge, T. S., which has also a group in *The Mahatma Letters*. The other is independent of lodge connections and lodge domination. There are two other theosophical lodges in Washington, in both of which, however, H. P. B. and the Mahatmas are compelled to take back seats. One of these is united to C. W. Leadbeater and the other to W. Q. Judge.

Notes from the Antipodes. The anti-Leadbeater volcano in Australia is again in full eruption. The Sydney daily paper, *Truth*, contains in its issues of October 11th and 18th two long illustrated articles with large headlines denouncing Arhat Leadbeater, "An Episcopal Menace," "Leadbeater's Ill-told Lessons Lead Boys Astray," "Pseudo 'Bishop' and His Evil Doctrines," are some of the captions. The articles are exceedingly well written and contain extracts from original incriminatory documents which I have verified from copies in my possession, and are clearly the product of a writer fully familiar with the facts. By this time readers of Sydney Sunday papers should know pretty well what this new Apostle really is. *Truth* calls on the Government to prevent his return to Australia after his visit to Adyar. What *Truth* will say when it learns that this man has been selected as one of the Twelve Apostles in the New Christ can be imagined.

The Hohart (Tasmania) Lodge of the T. S., I am informed by a member, remains loyal to the teachings of H. P. B. and the Masters and will have nothing to do with Neo-Theosophy, and is consequently in ill-favor with the Sectional officials. It holds classes in *The Mahatma Letters* and in *The Secret Doctrine*. This alone should mark it out for being discriminated against. None but bad, naughty lodges would study *The Mahatma Letters*.

Death of Nityananda. I regret to hear of the death of Nityananda, younger brother of Jesus Krishnamurti, the New Christ. "Nitya" is said to have had far more brains than his brother, but has been in failing health for some time. This suddenly squashes Arhat Arundale's prediction (November *Theosophist*, page 280) that Nitya is destined to be "recognized throughout the world as one of its greatest statesman-leaders." I think Nitya fortunate; death was his only means of escape. Had he survived he would eventually have been made a fool of, or worse, by this gang of sanctified adventurers, the new Twelve Apostles.

The New Blessed Virgin. Seemingly I erred in stating that the selection of a Blessed Virgin to go along with Krishnamurti's Twelve Apostles had been overlooked. It is Lady Emily Lutyens, who has been roped in by Leadbeater because of her money and her title. In *The Theosophist* for November, page 270, she speaks of the New Christ as "my dear and holy son." In this paper Saint Emily indulges in the usual glorification of little Alky and makes elaborate esoteric excuses for his exorbitant fondness for dress. Jesus is reported as having said: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Now, however, we are to have a New Gospel of fine clothes, advocated by the New Lord and Saviour, Krishnamurti, based upon his irresistible proclivity for being a dude.

Some Second Hand Books

From THE O. E. LIBRARY. Cash with order or C. O. D. only. Mention substitutes if possible.

- Cruik, E. J. W.—Master Mason's Handbook, \$0.65 (new, \$1.00).
 Crowell, Frank—Man, God's Masterpiece, \$0.80 (new, \$1.25).
 Cummins, J. P.—Freemasonry, Origin, Spread & Object, \$0.80 (new, \$1.25).
 Cutler, Geo. B.—Three Thousand Years of Mental Healing, \$0.85 (new, \$1.50).
 Dahlke, Paul—Buddhist Stories, \$0.65.
 Das, Bhagawan—The Science of the Emotions, first edition, \$1.00.
 Davis, Andrew Jackson—Answers to Questions, \$1.00.
 Beyond the Valley, Autobiography, \$1.00.
 The Penetration, \$1.00.
 Compendium of the Harmonial Philosophy of A. J. Davis, \$1.50.
 Davis, M. Evelyn—Revelations of the Life Beautiful, \$0.40 (new, \$1.00).
 de Laurence, L. W.—Book of Death and Hindu Spiritism, \$0.60.
 Denis, Louis—Here and Hereafter, \$1.40 (new, \$2.00).
 Christianity and Spiritualism, out of print, \$0.85.
 de Senancour, E. P.—Obermann; int. by A. E. Waite, \$1.50 (new, \$2.10).
 de Strijer, Isabelle—On a Gold Basis (on Mysticism), \$1.20 (new, \$1.75).
 De Voe, Walter—The Doors of Life, \$0.50 (new, \$1.00).
 Mystic Words of Mighty Power; Healing Currents from the Battery of Life; each, \$1.00.
 Dhar, Mohini M.—Krishna the Charioteer, \$1.00 (new, \$1.60).
 Dhote, Hiralal—Mystery of Being, \$0.35.
 Dubois, Prof. Paul—Psychic Treatment of Nervous Disorders, \$1.75 (new, \$3.50).

Self Control and How to Secure It, \$0.65 (new, \$1.50).
 Doyle, Sir Arthur Conan—The New Revelation (spiritualism), \$0.85 (new, \$1.25).

- Drexler, Harold W.*—Health and the Inner Life, \$0.60 (new, \$1.35).
 Book of Secrets, \$0.45 (new, \$1.00).
 The Greatest Truth, \$0.45 (new, \$1.00).
 In Search of a Soul, \$0.60 (new, \$1.50).
 Man and the Divine Order, \$0.60 (new, \$1.60).
du Maurier, George—Trilby, \$1.00 (new, \$2.00).
Dumont, Theron G.—Personal Magnetism; Personal Magnetism, Advanced Course; Power of Concentration; each, \$1.00 (new, \$1.50).
Dunlop, D. N.—The Path of Knowledge, \$1.40 (new, \$2.00).
 The Science of Immortality, \$1.25 (new, \$1.75).
Edger, Lillian—Gleanings from "Light on the Path," \$0.55 (new, \$0.80).
Elbe, Louis—Future Life in the Light of Ancient Wisdom and Modern Science, \$0.65 (new, \$1.25).
Ellsworth, Paul—Direct Healing, \$0.75 (new, \$1.60).
 Health and Power Through Creation, \$0.75 (new, \$1.60).
Fechner, Gustav T.—On Life After Death, \$0.50 (new, \$0.75).
Pillmore, R. D.—Christian Healing, \$1.05 (new, \$1.50).
Flammario, Camille—Mysterious Psychic Forces, out of print, \$1.75.
Judge, Wm. Q.—The Ocean of Theosophy, \$0.70 (new, \$1.00).
 Letters That Have Helped Me, 2 vols. in one, \$0.70 (new, \$1.00).
 Bhagavad Gita, cloth, \$0.52 (new, \$0.75).
 Notes on the Bhagavad Gita, leather, \$0.70 (new, \$1.00).
 Patanjali's Yoga Aphorisms, cloth, \$0.52 (new, \$0.75).
Kozmisky, Isidore—Zodiacal Symbolology and Its Planetary Power, \$0.85 (new, \$1.25).
Krishnamurti, J.—Education as Service, cloth, \$0.30 (new, \$0.60).
Larson, Christian D.—How to Stay Young; How the Mind Works; each, \$1.00 (new, \$1.75).
 Mastery of Fate; Mastery of Self; How Great Men Succeed; Perfect Health; each, \$0.35 (new, \$0.90).
Leadbeater, C. W.—Astral Plane; Devachanic Plane, manuals; each, \$0.40 (new, \$0.60).
 Invisible Helpers, \$0.50 (new, \$1.00).
 Dreams, \$0.35 (new, \$0.60).

Back to Blavatsky!—Specially for U. L. T. Members

Every member of the United Lodge of Theosophists wants to study the magazine *Theosophy*, but few own a complete set or can have the back volumes at home. The O. E. LIBRARY has several complete sets which will be loaned to students, one volume at a time, upon payment of the postage and a small charge of five cents a week to cover wear and tear and packing. A deposit of two dollars must be made, against which the charges are assessed. Other students who desire to read the many original articles by H. P. Blavatsky and W. Q. Judge which are to be found in *Theosophy* would also find this offer worth considering.

Subscriptions to *Theosophy*, through the O. E. LIBRARY, \$3.00 a year. Sample copy sent upon receipt of three cents postage.

Course in Public Speaking for Theosophists

The Blavatsky Institute of Canada announces the publication of a series of twelve lessons in Group Work in Public Speaking, the aim of which is to train would-be theosophical speakers and to remedy the deplorable lack of competent lecturers. The lessons are prepared by Ray Mitchell, a prominent official of the Canadian Section, T. S., well-known exponent of *The Secret Doctrine*, and are based on his twenty years' experience as a public speaker. They enter into all details of the art of public presentation, giving the methods and the reasons, occult and otherwise, underlying them.

The subscription to the course of twelve lessons, which will be issued to subscribers at intervals of two weeks, is \$3.00. Subscriptions may be entered through THE O. E. LIBRARY.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, January 27, 1926

No. 13

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 9, 1911, at the Post Office at Washington, D. C., under Act of March 3, 1879.

IS THE PRISONER MY BROTHER?

If thou findest a hungry serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, instead of offering it milk thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the faithless and the selfish.

From The Book of Precepts

When a certain man went down from Jerusalem to Jericho and fell among thieves who robbed and wounded him and left him to die by the roadside, a very interesting thing occurred which is worth bearing in mind. A priest came along and when he saw him he passed by on the other side and left him to die. This good man was so preoccupied with his own affairs, possibly with what his next sermon was to be about, possibly with the law and the prophets, possibly he was so intent on teaching the law of mercy to others that he forgot all about practising it himself. In fact, he may even have made the excuse that he was a student and a teacher, not a practitioner of mercy, that the work he had on hand and the end he kept in view were too absorbing and too lofty to leave him the time or inclination to take part in side issues, and that the next person coming along could do that.

In these days the same thing is constantly happening. There are those who fall among thieves, not necessarily living thieves, but the thieves of ignorance, temptation, evil passions, evil associations, which leave them wounded by the wayside, and the old story repeats itself. There are those who pass by on the other side, preoccupied with their own aims and thoughts, possibly their social obligations, their amusements, their money-getting. Perhaps, even worse than that, there are those who are so occupied with their studies about brotherhood, thinking of how they are going to make others good by preaching it, or even of practising it themselves when they get the metaphysics of the subject at their tongue's end, that they forget entirely to avail themselves of the opportunity which offers itself along their path.

Being myself somewhat stupid, in fact, a fool, as one

theosophical advocate of theoretical brotherhood tells me. I have never been able to grasp the attitude of those who discourse learnedly on brotherhood as a direct sequence of the "third fundamental," of those who talk of having "accepted Christ," or of those who are sitting on their haunches looking up earnestly into heaven—or towards Adva—in expectation of a coming Teacher who will tell them what to do, and who are so engrossed that they forget to profit by the above story given us by the last Teacher. In my stupidity I have suggested that a philosophical conviction of the reason of brotherhood is a very trifling and unimportant matter and that it is worthless unless it leads to practical manifestations, which it does not, as far as I have been able to observe. I have even irritated some of my friends by saying that love—loving your neighbor as yourself, for example—is something which has nothing to do with fundamentals or principles, and that if one wants to love he must dump philosophy and seek for it in his own heart. I seem to have committed a mortal error in suggesting that those who propose to show me their faith without their works shall begin by showing me their faith by their works. This, apparently, was blasphemy pure and simple. Yet the brief precept which I have quoted above stirs me more than all the philosophy I have ever studied.

In times of great excitement, like the late war, the spirit of helpfulness is abroad. Everybody begins to put into action those noble impulses which before were dormant. One would imagine that during the war nobody would have had the time to think of anything but the men in the hospitals and the trenches. Not so. At the very height of it, when everybody was busy with knitting and rolling cigarettes, there was more desire to help the common convict than ever before or since. With all that was going on it was the flush time with our prison work. Now that people have settled down to the routine affairs of life and to thinking of themselves, when there are no wounded to care for, the prisoner also is forgotten. Never was it so hard as today to get people who are willing to give a few minutes of their time to offering a little friendship to the friendless inmates of prisons. And the increasing philosophizing on brotherhood does not help matters in the least.

Here are fellows who, after all, are much the same as ourselves. Even if they are "serpents," what does it matter, if they are in search of food? We can hardly hold an infant responsible for the nature with which he was born. While there is unquestionably such a thing as irreclaimable criminal propensity, most criminals, had they had the good fortune to be situated as we are, would have been like us, while had we grown up under their associations what might not we have become? Not only do we learn more of our own natures by

studying that of the prisoner at first hand, but by looking for the better nature in the prisoner we are able to appeal to it and to arouse it. This is not a matter of sentimentality, but of practical psychology. Probably every one of us has felt the stimulating effect of having someone take an interest in us. I could tell you stories without end of prisoners who have never had a real friend and who knew only what it means to be distrusted and suspected, and who have changed entirely when approached in a spirit of friendship.

I want to appeal to our members to make efforts to interest friends in our work of correspondence with prisoners. There are many who can do this on the basis of their own experience, and if each of these could get us but one new member a year it would go far towards meeting the demand from friendless prisoners for those who will write to them as real friends. And apart from the help to the prisoners, it will give them an insight into human nature which could hardly be gained in any other way.

On "Mixing Karmas"

In her Introduction to E. S. Instruction No. III H. P. Mayavsky writes in part as follows:

When the notorious Madame Coudomb came to me in Bombay, with her husband, to ask for bread and shelter, though I had met her in Cairo, and knew her to be a treacherous, wicked, and lying woman, nevertheless I gave her all she needed, because it was my duty. But when, in course of time, I saw she hated me, envied my position and influence, and slandered me to my friends while flattering me to my face, my human nature revolted. We were very poor then, poorer in fact than we are now, both the Society and ourselves, and to keep two enemies at our expense seemed hard. Then I applied to my Guru and Master, who was then at three days' distance from Bombay, and submitted to his decision the question whether it was right and Theosophical to keep two such Serpents in the house; for she, at any rate, if not her husband, threatened the whole Society. Would you know the answer I received? These are the words *verbatim*, the reply beginning with an aphorism from the Book of Proverbs: "If thou findest a hungry serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, instead of offering it milk thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the faithhearted and the selfish." You know," went on the message, "that you are personally threatened; you have still to learn that so long as there are three men worthy of our Lord's blessing in the Theosophical Society—it can never be destroyed. . . . Your two Karmas [hers and mine] run in two opposite directions. Shall you, out of abject fear of that which may come, blend the two [Karmas] and become as she is? . . . They are homeless and hungry; shelter and feed them, then, if you would not become participant in her Karma."

Since then I have acted more than ever on this principle of trying to help everyone irrespective of what I may have to suffer for it.

Who Will Write to a Prisoner?

Membership in THE O. E. LIBRARY LEAGUE, with a view of corresponding with friendless inmates of prisons, is open to all responsible persons, above 20 years of age, male or female, irrespective of race, color,

in creed. No references or educational requirements are demanded, but a statement of approximate age, tastes, special training, etc., is helpful to us. The conditions of membership are: personal application, 10 cents registration fee, 50 cents annual subscription to the *Caric*. Voluntary donations towards meeting expenses are invited, but not demanded.

Press-Agenting the New Messiah

Numerous articles have appeared in the newspapers of late regarding J. Krishnamurti, alias Krishnaji or Aleyone, announced by Mrs. Annie Besant as the New Messiah. Some of these articles appear to be inspired, and with the deliberate design of deceiving the public. It is a matter which cannot be concealed that Mr. G. Narayaniah, the father of young Krishnamurti, brought suit against Annie Besant in the High Court of Madras in 1913 to rescind his children from the influence of Mr. Leadbeater, and it is being made to appear that he did this because people were "deifying" Krishnaji and "prostrating themselves before him." Nothing is said, however, of the true nature of his charges.

For this reason I give below the letter of Mr. Narayaniah to Mrs. Besant, antedating the institution of the suit, in which he demands the return of the children to him, from which it will be seen that his reasons were of a far more serious nature. In giving this letter there is no intention of reflecting on the moral character of the two boys themselves.

Adyar, 6th January 1912

To Mrs. Annie Besant,
Respected and Dear Mother,

In continuation of my conversation with you in Benares on the 31st ultimo, just before my departure to this place, I respectfully beg to inform you that after deep consideration, I have come to the following conclusion on the facts here mentioned and I earnestly hope and trust that you will give your best consideration and render me the relief I seek.

(Here Mr. Narayaniah relates what he says he saw in Mr. Leadbeater's room, and he says, also, that similar things were seen at Adyar by another person and reported to several persons living in the compound. He then goes on to say:)

What I personally witnessed I have brought to your notice on several occasions, and I told you in no doubtful terms that Mr. Leadbeater has the lowest kind of sexual appetite, and that he has his own ways of gratifying it. What the other person has seen was, I am told, also brought to your notice, by some at least of those to whom the person had spoken. I therefore requested you on many an occasion to separate my boys from him. You were kind enough to comply with my requests, but only half and half, still giving room to Mr. Leadbeater to continue his own dirty practices.

On the last occasion, namely when I spoke to you in Benares, you plainly told me that you could not separate the boys from that man.

My own impression is that Mr. Leadbeater is a thoroughly undesirable character to be in charge of my boys, not even to temporarily associate with them.

I therefore finally request you to bring about a complete and final separation of my boys from that man and assure me in writing that you will not permit him to influence in any manner either by day or night my boys, and that you will never allow that man even to meet my boys, even occasionally, or to carry on any sort of correspondence with the boys, so that the boys may not come under his influence to the least extent. If you fail to comply with my request, I regret that I shall have recourse to law to find my remedy, and I very respectfully submit that this is no threat of mine. But I am resolved to do so, irrespective of consequences, for though I may fail in my attempt, I shall have the satisfaction that I have done my very best in discharging my duty and responsibility towards my sons, which I cannot shake off quite so easily.

as you seem to imagine. The Lords of Karma having thought it best to bring these two boys as my sons in this incarnation I, as their father, feel it my duty to save them from the depredation, although it is a great pity that their bad Karma should have brought them near this man.

Perhaps Mr. Leadbeater may have the same supposed occult explanation for these actions towards my sons as he put forward in connection with the charges brought by the parents against him on the previous well-known occasion. You are aware that eventually the explanation was not accepted, even by Theosophists, as justifying his action, and that he solemnly promised on that occasion never to repeat the practice again. What came to my knowledge, as already stated above, is a plain breach of his promise, as you know, his action is not merely morally reprehensible, but is a heinous offense, punishable by Criminal Law. I feel sure, therefore, that you will not any longer allow such crime to be committed by that man on a tender and fair child of mine, committed to your care, solely for the purpose of his education and moral training in life.

As I have already stated, it is necessary for me to repeat that my determination to have recourse to the law is unalterable, and that this appeal of mine to you is made to you as a final one and in the hope that your own devotion to truth, righteousness and the cause of Theosophy, of which you are such a noble apostle, may not suffer by my being driven to have recourse to the law of the land.

Surely none can feel and understand the pangs of a parent better than you, who are an embodiment of love to all? I conclude with the observation that in resorting to my remedy at other hands than yours, as I now do, I know that not only my name, but also the names of my beloved children, would become the object of the most irreparable notoriety and disgrace.

Even this sacrifice I am resolved to make in order that I may save these children from what I am convinced would be their ruin, if they continue to remain in that man's hands already an old offender.

May the Lords of compassion make you have compassion on me

I beg to remain,

Respected and dear Mother,

your most dutiful and obedient son as ever,

G. NARAYANAN

After a protracted trial before Mr. Justice Bakewell of the Madras High Court, in which a mass of unsavory evidence regarding the vile moral character of Mr. Leadbeater was placed on record, but which in the opinion of Justice Bakewell did not establish with sufficient certainty Mr. Leadbeater's criminal actions in this particular case, the court finally annulled the guardianship of the children and ordered Mrs. Besant to hand them over to their father. Mr. Justice Bakewell's elaborate summary and decision ends as follows:

..... I am of opinion for the reasons I have given that it is necessary in the interest of the children and for their future protection that they should be declared wards of the Court, and I declare accordingly. I also direct the defendant to hand over the custody of the two boys, Krishnamurti and Nityananda, to the plaintiff on or before the 26th day of May, 1913. With regard to the costs of the case, this trial has been unduly protracted and considerable expense has been caused by the charges which were made by the plaintiff and I find not to have been proved. I therefore direct him to pay the costs of the suit and the defendant's including the costs of the several commissions and all costs expressly reserved.

J. H. B.

Certified to be a true copy,

Dated this 19th day of April 1913,

G. WHITE

Second Assistant Registrar

Mrs. Besant appealed from this decision, but her appeal was rejected, the two Justices taking essentially the same standpoint as Mr. Justice Bakewell. Mr. Justice Oldfield, however, going still further and holding that while the guilt of Mr. Leadbeater was not definitely proved, there was a decided presumption to that effect.

About the same time Mrs. Besant brought libel suits against the editor and publisher of an Indian medical journal, *The Antiseptic*, which had spoken of the "establishment of a Temple of Onanism" at Adyar, and lost both, the Judge setting forth fully the disreputable character of Mr. Leadbeater. Shortly after this Mr. Leadbeater hurriedly left India on a few hours notice, Mrs. Besant giving the pretext that he was ordered to Sicily on occult business, but in reality to escape prosecution. His later scandalous doings in Australia were uncovered by a police investigation in Sydney. The chief reason why this notorious person was not landed in jail seems to be the unwillingness of the persons directly involved in his sexual irregularities to make themselves conspicuous by coming forward as witnesses, although their private confessions are a matter of record. It is a man of this character, very properly designated by *London Truth* as a "horrible old beast," who has been announced by Annie Besant as one of the "twelve apostles" of the New Christ.

Back to Blavatsky!—The Canadian Theosophist

The Canadian Theosophist, the monthly official organ of the Canadian Section, T. S., is the only official journal advocating a return to the teachings of H. P. Blavatsky and the Masters of Wisdom. It should receive the support of all who are interested in real Theosophy. The subscription is \$1.00 a year and should be sent direct to 22 West Glen Grove Avenue, Toronto, Canada.

The O. E. LIBRARY has a complete set of bound volumes of *The Canadian Theosophist*, which will be loaned to students, one volume at a time, upon payment of the postage and a small charge of five cents a week to cover wear and tear and packing. A deposit of two dollars must be made, against which charges are assessed. This will also entitle the borrower to the loan of the bound volumes of *Theosophy*, and of other standard theosophical books.

At the Periscope

Not Yet Born of a Virgin. So far it has not been announced that the New Christ, J. Krishnamurti, was born of a virgin. But that will come in time and wouldn't be a bigger lie than some that are already being told. According to a Boston paper he is already performing miracles.

Occultists and the Crime Wave. Now that the National Crime Commission is wrestling with the problem of the crime wave the occultists are coming in their assistance with their theories. One of these attributes the crime wave in America in part to the souls or astral sparks of soldiers who were killed during the great war. This is not wholly complimentary to those whom are pleased to call "our dead heroes," and it entirely overlooks the fact that England, which lost far more men in the war than did America, has at the present time less crime than ever before and that its prisons are but half-filled. Another theory is that wicked Atlanteans are beginning to reincarnate with us. Just why they should choose us rather than other nations is not stated, but clearly they must be seeking congenial environment and we must conclude that we were bad already, which is just what we are trying to account for. Still another view is that American Indians are reincarnating with us in order to get back at us for the bad treatment they have received. One would like to have a little more tangible evidence of these theories than the *ipse dixit* of their advocates. In any event, would it not be well to seek the causes of the crime wave in America in well-known conditions? These should satisfy any advocate of the law of Karma. We may

the low class immigration which we have welcomed to our shores for years, the American worship of the Almighty Dollar, and the get rich anyway sentiment, the decay of home life and the rapidly increasing outside allurements and consequent decadence of youthful character, the bad example which the rich frequently set for the poor, both in getting and spending, the increasing migratory tendency, nullifying the restraints of a fixed habitation and associations, increased opportunities and temptations for self-indulgence of all sorts, the frank and open teaching of the young that success means getting all you can for yourself, the current doctrine that you can sin and get away with it if only you accept your Savior at the last, the hypocrisy of the churches and the clergy, the laxity and tardiness of judicial procedure, sumptuary laws interfering with the private habits of individuals, which create resentment and contempt for all laws, all well-known causes, most of which are rooted in selfishness, love of pleasure, loss of ancient moral restraints and lack of adaptation to new conditions. When these and other visible causes have been exhausted it will be time to turn to theories about reincarnating bad men and to look for some means of persuading them to seek rebirth elsewhere.

The Movie Camera as an Aid to Crime. Just the other day several men armed with a movie camera descended upon a much frequented street in a large city. One man turned the crank, the others went through the pockets and the crowd looked on in delight, thinking that a movie was being staged and regarding the resistance and outcries of the victims as part of the performance. Finally the highwaymen decamped in an automobile with their proceeds and the spectators were left to wonder who were the morons—that is, if it is not just a newspaper story.

Some Second Hand Books

From THE O. E. LEMAY. Cash with order or C. O. D. only. Mention substitutes if possible.

Leadbetter, C. W.

Outline of Theosophy, cloth, \$0.40 (new, \$0.60).

The Hidden Side of Things, 2 vols., \$2.80 (new, \$4.00).

The Hidden Side of Christian Festivals, \$2.80 (new, \$4.00).

The Inner Life, 2 vols., \$2.80 (new, \$4.00).

Man, Visible and Invisible, many colored plates, \$3.00 (new, \$4.50).

Perfume of Egypt, \$0.90 (new, \$1.25).

Some Glimpses of Occultism, \$1.50 (new, \$2.25).

Science of the Sacraments, illustrated, \$3.00 (new, \$4.50).

Starlight (O. S. E. staff), \$0.65 (new, \$1.00).

Text Book of Theosophy, \$0.40 (new, \$0.60).

Howard, Clifford—Graphology, \$0.25 (new, \$0.50).

Hyslop, Dr. James H.—Enigmas of Psychical Research; Science and a Future Life; Psychical Research and the Resurrection; Borderland of Psychical Research; each, \$1.00. All out of print.

Ingliese, Richard—Cosmogony and Evolution, \$1.00 (new, \$2.00).

From Incarnation to Reincarnation, \$1.00 (new, \$2.00).

Jinarajadasa, C.—Early Teachings of the Masters, \$1.40 (new, \$2.75).

First Principles of Theosophy, \$2.10 (new, \$3.00).

How We Remember Our Past Lives, \$0.85 (new, \$1.25).

Theosophy and Modern Thought, \$0.70 (new, \$1.00).

The Message of the Future, \$0.70 (new, \$1.00).

Jaire, Dr. Paul—Psychical and Supernormal Phenomena, \$1.85 (new, \$2.65).

Kates, George W.—The Philosophy of Spiritualism, \$0.60 (new, \$1.00).

Kingsford, Dr. Anna—Dreams and Dream Stories, \$1.00 (new, \$1.40).

The Perfect Way in Diet, \$0.70 (new, \$1.00).

Kingsland, Wm.—The Physics of The Secret Doctrine, \$1.40 (new, \$2.00).

Kleiser, Grenville—How to Develop Self Confidence; How to Read and Declaim; How to Argue and Win; each, \$0.80 (new, \$1.60).

- Lang, Andrew*—Dreams and Ghosts, \$0.80. Out of print.
- Lawrence, Robert M.*—Primitive Psychotherapy and Quackery, \$1.25 (new, \$2.00).
- Leland, Charles*—Have You a Strong Will?, \$1.20 (new, \$1.75).
- Loisette*—Assimilative Memory, \$1.00 (new, \$2.50).
- Lodge, Sir Oliver*—Raymond, or Life and Death, \$1.85 (new, \$2.50).
Science and Immortality, \$1.25 (new, \$2.00).
Survival of Man, \$2.00 (new, \$3.00).
Parent and Child, \$0.35 (new, \$0.50).
- Lowmis, Ernest*—Your Practical Forces, \$0.85 (new, \$1.25).
- Lovell, Arthur*—Ars Vivendi; Volo; Concentration; each, \$0.65 (new, \$1.00).
Imagination and Its Wonders, \$1.00 (new, \$1.50).
- Macon*—Addison's Knights Templars, \$3.50 (new, \$5.25).
- Mackey, Albert G.*—Symbolism of Freemasonry, \$2.45 (new, \$3.65).
- Marden, Orison Scott*—Be Good to Yourself; Pushing to the Front; Peace, Power and Plenty; The Secret of Achievement; The Optimistic Life; He Can Who Thinks He Can; Training for Efficiency; Self-Investment; Each, \$0.90 (new, \$1.75).
An Iron Will, \$0.45 (new, \$0.50).
- Marstand, Agnes E.*—First Principles of Esoterism, \$0.25 (new, \$1.00).
What Esoterism Is, \$0.20 (new, \$0.50).
- Mead, G. R. S.*—Plotinus, out of print and rare, \$2.00.
- Myers, Frederic W. H.*—Human Personality and Its Survival of Bodily Death, abridged edition, \$3.50 (new, \$5.00).
- O'Donnell, Elliott*—Byways of Ghostland, \$0.90 (new, \$1.25).
Animal Ghosts, \$0.90 (new, \$1.25).
Werwolves, \$1.25 (new, \$1.75).

Inside History of the "Coming Christ" Movement

Those who would like to know something of the inside history of Mrs. Besant's New Messiah affair, and of the personalities back of it, will find much astonishing and authentic information in the following:
The Theosophic Voice, three parts. A full account of the famous Lead-beater scandal of 1906 and of how Mrs. Besant put him back into the T. S. Also the Van Hook letters.

Veritas—Mrs. Besant and the Alcyone Case.

A full account of the famous Madras trial centering about Krishnamurti, the New Christ, and telling you much you should know about C. W. Leadbeater, now one of the "Twelve Apostles," and his infamous doings, including his own confessions, in the form of original documents.

Brooks, F. T.—The Theosophical Society and its Esoteric Bogeydom.

Brooks, F. T.—Neo-Theosophy Exposed.

The Brooks books contain many documents otherwise inaccessible relating to Leadbeater and others who are now "Apostles" and "Ariats."

Levy, Eugène—Mrs. Besant and the Present Crisis in the Theosophical Society.

These books contain facts every F. T. S. should know, but which are either carefully concealed or denied.

These books will not be sold, but will be loaned to responsible persons upon making the usual deposit of two dollars, against which the postage and a small charge of five cents a week to cover wear and tear and packing will be assessed. We reserve the right to require satisfactory references from persons unknown to us, and to refuse to loan them to those not complying with this.

The famous pamphlet, "The Central Hindu College and Mrs. Besant," by Bhagavan Das, author of *The Science of Peace*, can still be supplied for 10 cents.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, February 10, 1926

No. 14

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, ten cents each, single or mixed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

SICK AND IN PRISON

Begging pardon for returning so soon to the subject of the last CRITIC—"Is the Prisoner My Brother?"—I can only offer in excuse that most of our readers seem to think that he is not, or, if they think that he is, they offer no tangible evidence of such opinion, and the chief result of our efforts is employment for the printer. I hope that what is said below will dislodge a few more helpers from the ranks of our readers.

We want you to volunteer for correspondents with prisoners. We have more demands for such correspondents than we can meet satisfactorily.

We are often told "I should be afraid to correspond with a prisoner; I would not know how to begin."

Here is what one of our friends writes, who undertook prison correspondence with great reluctance: "I never in all my life had such a broad education in seeing things with the other fellow's eyes as I have in the past year through this work you have given me to do."

And here is what a prisoner writes: "Those of us here who have had the good fortune of your acquaintance and realize the good you are doing often have our little chats about you, and do you know, there seems to be a different kind of feeling existing here. Instead of that worried, grouchy look on their faces, there is a cheerful expression and they greet you with a smile, and it's a regular occurrence to be asked, 'What have you done towards improving yourself?' These little inquiries bring about discussions in which all take part and accordingly all are more or less benefited." The Editor, of course, takes no credit to himself for this result. It is the work of those who have volunteered for correspondence.

The first point in corresponding with a prisoner is to make him your friend. Treat him exactly as you would your own brother; nothing in the way of condescension or superiority is in place. The prisoner may be unfortunate, he may have committed the most serious offenses, but he is a man

- Lang, Andrew*—Dreams and Ghosts, \$0.80. Out of print.
- Lawrence, Robert M.*—Primitive Psychotherapy and Quackery, \$1.25 (new, \$2.00).
- Leland, Charles*—Have You a Strong Will?, \$1.20 (new, \$1.75).
- Loisette*—Assimilative Memory, \$1.00 (new, \$2.50).
- Lodge, Sir Oliver*—Raymond, or Life and Death, \$1.65 (new, \$2.50).
Science and Immortality, \$1.25 (new, \$2.00).
Survival of Man, \$2.00 (new, \$3.00).
Parent and Child, \$0.35 (new, \$0.50).
- Lonnis, Ernest*—Your Practical Forces, \$0.85 (new, \$1.25).
- Love, Arthur*—Ars Vivendi; Volo; Concentration; each, \$0.65 (new, \$1.00).
Imagination and Its Wonders, \$1.00 (new, \$1.50).
- Macon*—Addison's Knights Templars, \$3.50 (new, \$5.25).
- Mackay, Albert G.*—Symbolism of Freemasonry, \$2.45 (new, \$3.65).
- Murden, Orison Swift*—Be Good to Yourself; Pushing to the Front; Peace, Power and Plenty; The Secret of Achievement; The Optimistic Life; He Can Who Thinks He Can; Training for Efficiency; Self-Investment; Each, \$0.90 (new, \$1.75).
An Iron Will, \$0.45 (new, \$0.90).
- Marshall, Agnes E.*—First Principles of Esoterism, \$0.25 (new, \$1.00).
What Esoterism Is, \$0.20 (new, \$0.50).
- Mead, G. R. S.*—Plotinus, out of print and rare, \$2.00.
- Myers, Frederic W. H.*—Human Personality and Its Survival of Bodily Death, abridged edition, \$3.50 (new, \$5.00).
- O'Donnell, Elliott*—Byways of Ghostland, \$0.90 (new, \$1.25).
Animal Ghosts, \$0.90 (new, \$1.25).
Werewolves, \$1.25 (new, \$1.75).

Inside History of the "Coming Christ" Movement

Those who would like to know something of the inside history of Mrs. Besant's New Messiah affair, and of the personalities back of it, will find much astonishing and authentic information in the following:

The Theosophic Voice, three parts. A full account of the famous Leadbeater scandal of 1906 and of how Mrs. Besant put him back into the T. S. Also the Van Hook letters.

Veritas—Mrs. Besant and the Aleyone Case.

A full account of the famous Madras trial centering about Krishnamurti, the New Christ, and telling you much you should know about C. W. Leadbeater, now one of the "Twelve Apostles," and his infamous doings, including his own confessions, in the form of original documents.

Brooks, F. T.—The Theosophical Society and Its Esoteric Bogeydom.

Brooks, F. T.—Neo-Theosophy Exposed.

The Brooks books contain many documents otherwise inaccessible relating to Leadbeater and others who are now "Apostles" and "Arhats."

Lery, Eugene—Mrs. Besant and the Present Crisis in the Theosophical Society.

These books contain facts every F. T. S. should know, but which are either carefully concealed or denied.

These books will not be sold, but will be loaned to responsible persons upon making the usual deposit of two dollars, against which the postage and a small charge of five cents a week to cover wear and tear and packing will be assessed. We reserve the right to require satisfactory references from persons unknown to us, and to refuse to loan them to those not complying with this.

The famous pamphlet, "The Central Hindu College and Mrs. Besant," by Bhagavan Das, author of *The Science of Peace*, can still be supplied for 10 cents.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, February 10, 1926

No. 14

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1911, at the Post Office at Washington, D. C., under Act of March 3, 1879.

SICK AND IN PRISON

Begging pardon for returning so soon to the subject of the last CRITIC—"Is the Prisoner My Brother?"—I can only offer in excuse that most of our readers seem to think that he is not, or, if they think that he is, they offer no tangible evidence of such opinion, and the chief result of our efforts is employment for the printer. I hope that what is said below will dislodge a few more helpers from the ranks of our readers.

We want you to volunteer for correspondents with prisoners. We have more demands for such correspondents than we can meet satisfactorily.

We are often told "I should be afraid to correspond with a prisoner; I would not know how to begin."

Here is what one of our friends writes, who undertook prison correspondence with great reluctance: "I never in all my life had such a broad education in seeing things with the other fellow's eyes as I have in the past year through this work you have given me to do."

And here is what a prisoner writes: "Those of us here who have had the good fortune of your acquaintance and realize the good you are doing often have our little chats about you, and do you know, there seems to be a different kind of feeling existing here. Instead of that worried, grouchy look on their faces, there is a cheerful expression and they greet you with a smile, and it's a regular occurrence to be asked, 'What have you done towards improving yourself?' These little inquiries bring about discussions in which all take part and accordingly all are more or less benefited." The Editor, of course, takes no credit to himself for this result. It is the work of those who have volunteered for correspondence.

The first point in corresponding with a prisoner is to make him your friend. Treat him exactly as you would your own brother; nothing in the way of condescension or superiority is in place. The prisoner may be unfortunate, he may have committed the most serious offenses, but he is a man

and should be treated with all respect as such; you might have done no better had you been in his place. That is a cardinal principle.

Nearly every good impulse has its root in friendship, and there can be no friendship without mutual confidence. Trust him and get him to trust you. Don't ask more than you are willing to give; if you expect him to be frank with you, you must be the same with him.

Don't make the mistake of supposing that he wants to know about religion, or perhaps Theosophy. If he does, it will develop in time; if not, don't insist—there are lots of ways of helping a man besides these. You can tell him what has helped you; what books, for instance, and you can help him to get them if he wishes. If he wants help on some special subject, do what you can, but if it is beyond your province, try to find someone else who is qualified to advise him.

And always remember, that wise and experienced as you may be, he can probably teach you just as much as you can teach him. Make him your teacher as well as your pupil and you will find your reward for your pains.

If you have become interested, don't stop at that. Try to get us new members. Don't give up because it isn't easy. Somebody first interested you. Try to do the same for others. You should certainly be able to get us one new member in a year. But if your efforts with prisoners—the two or three names that have been handed to you—are unsuccessful, try again. There are all sorts of men in prison, and you can't expect that all can be reached.

Finally, we have many people on our roll of members who have ceased correspondence. To these we say: Try it again. Warm up your flagging interest; see whether the source of your failure is not in yourselves, in diminishing sympathy for those in trouble, in a narrowing of your interests to mere personal affairs. Write to us at once that you will again take up one or more prisoners.

Who Will Write to a Prisoner?

Membership in THE O. E. LIBRARY LEAGUE, with a view of corresponding with friendless inmates of prisons, is open to all responsible persons, above 20 years of age, male or female, irrespective of race, color, or creed. No references or educational requirements are demanded, but a statement of approximate age, tastes, special training, etc., is helpful to us. The conditions of membership are: personal application, 10 cents registration fee, 50 cents annual subscription to the *CARRIE*. Voluntary donations towards meeting expenses are invited, but not demanded.

To Prisoners Wanting Correspondents

I have been surprised to learn that prisoners often read the *CARRIE* without discovering that they can get correspondents by writing to us. We will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make

exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank, nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applications should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The Card is sent to prisoners whose applications have been accepted, but without further acknowledgment until a correspondent is actually furnished. All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals and to discourage any attempt to abuse them.

Czechoslovakia Section of Theosophical Society Secedes

The following communications have been received from the President of the Czechoslovakia Section of the T. S. The address of the General Secretary is *Jana Bedrnická, Pabva Lucerna, Křepanská ul., Prague, II, Czechoslovakia*. The last available report (1922) gives 7 lodges and 1,129 members.

Prague, January 15th, 1926.

Dear Colleague:

I beg to inform you that according to the enclosed copy of a letter sent to the President of the T. S.—Adyar—to which no official answer was as yet received, the whole Czechoslovak T. S. had ceased being a Section of the Theosophical Society, Headquarters Adyar, having decided so at its General Meeting on the 5th of November, 1925. Its further theosophical activities will be carried on quite independently or in friendly co-operation with those theosophical organizations and individuals who are of a similar opinion as regards the general basis for the theosophical work.

With fraternal greetings

Yours sincerely,

(signed) J. BERNARD

President of the Czechoslovak T. S. and Editor
of the Czechosl. Theosophical Review "Jolus."

Copy

Prague, November 10th, 1925

Dear President:

I am very sorry to inform you that owing to your and other O. S. E. leaders' recent proclamations at Ommen Star Camp in August 1925 relating to the next incarnation of the Christ into the body of Mr. Krishnamurti, re-telling of the Gospel Story, nomination of Apostles and chief Representatives of "King of Heaven and Earth," the Lord Christ and other Supreme Spirits of the World, the members of the Czechoslovak Section of the Theosophical Society assembled at the General Meeting on the 5th of November in Prague decided in favour of the unanimously passed Motion of the Executive Committee to the General Meeting, with a majority of 226 votes against 56:

*to establish the present Section of the Czechoslovak T. S.
on quite an independent basis and sever its connection
with the Theosophical Society Headquarters at Adyar.*

The reason why we considered it our duty to pass the above resolution and put it—after a special Informing Meeting of Members on October 25th—to the decision of the General Meeting was due to the fact that not only the whole Executive Committee but also a great majority of our members regarded your and other O. S. E. Representatives' amazing statements at Ommen as lacking any real basis to be justified either by reason or heart, but on the contrary degrading our most sacred feelings and stimulating an unheard of personality worship and blind fanaticism.

not only in the ranks of the O. S. E. but also among the members of the Theosophical Society of whom a great majority are at the same time members of the O. S. E. or pledged to absolute obedience in the E. S. of which you are the Head.

Therefore, as all chief representatives of the O. S. E., E. S. and L. C. C. with their pretensions and in our opinion deceptive and blasphemous claims to the highest degrees of Agents of Supreme Beings of the World—not speaking of all those startling “incarnations” of Alejone and other members of the T. S., published some time ago—are at the same time the chief leaders in the Theosophical Society, having there a vast majority of their personal devotees and O. S. E., E. S., and L. C. C. members to follow them blindly, no one can deny the fact that the whole body of the Theosophical Society is at present so deeply affected and perverted by all these unproved ideas of the leaders and members of these organizations, that the T. S. cannot virtually be dissociated from all these influences and tendencies and fail to be identified with them.

And under these conditions, even if we were allowed to think and do what we like—as we really were up to the present time—you cannot expect us to feel at home in a Society of members to whose prevailing mentality we are in such an outspoken opposition and where it would now be hardly possible to carry on our endogamic and critical work.

I need not mention that after 25 years' devoted work within the Theosophical Society it is most painful to me to come to such a conclusion and to ask you on behalf of our Committee

In kindly care of the Charter of the

Czechoslovak Section of the Theosophical Society.

which once I was so proud and happy to found in our country.

In thanking you, dear President, in the name of our Executive Committee and all members of our Section for all the splendid work you have done in the past for spreading genuine ideas of the true and everlasting Theosophy,

I remain

To the President T. S.
Dr. Annie Besant,
Adyar, Madras

Yours sincerely,
J. DEBASTICK
M. B.
General Secretary

“The Secret Doctrine” vs. C. W. Leadbeater

To those who think that the “Theosophy” of C. W. Leadbeater is simply an extension or development of the teachings of H. P. Blavatsky the perusal of the following parallel quotations is commended. Obviously the statements conflict and both cannot be true. One is therefore faced with the question, whether the Master K. H. was speaking the truth in endorsing *The Secret Doctrine* in his famous letter to Col. Olcott (*Letters from the Masters of the Wisdom*, page 54).

H. P. Blavatsky in The Secret Doctrine, vol. 1, pages 274-5, 277 (revised ed., pages 295, 297.)

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of Sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan-Chohans or Angels—are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intel-

C. W. Leadbeater in The Hidden Side of Things, vol. 1, pages 116-7.

The nature-spirits constitute an evolution apart, quite distinct at this stage from that of humanity. . . . We know that, after that individuality has been attained, the unfolding of humanity carries us gradually to the steps of the Path, and then onward and upward to Adeptship and to the glorious possibilities which lie beyond. This is our line of development, but we must not make the mistake of think-

ligence, and to call them all pure spirits without any earthly alloy "which time is wont to prey upon" is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are perfected, when not incipient, men. . . .

In sober truth, as just shown, every "spirit" so-called is either a disembodied or a future man. From the highest Archangel (Mhyan Chohan) down to the last conscious "Builder" (the inferior class of Spiritual Entities), all such are *men*, having lived aeons ago, in other Manvantaras, on this or other spheres; so the inferior, semi-intelligent, and non-intelligent Elementals—are all *future men*.

ing of it as the only line. . . . The nature-spirits, for example, neither have been nor ever will be members of a humanity such as ours.

cf. Jinaraajadasa in First Principles of Theosophy (3d ed., pages 47-48).

There are several parallel streams of evolving life, each mostly independent of the others in its development.

Two of these streams are those of Humanity and of a parallel stream called the evolution of Devas or Angels. As already mentioned, human life has its earlier stages of animal, vegetable, mineral and elemental life. From the same mineral life, however, the life diverges into another channel, through stages of vegetable forms, animal forms, then forms of "nature-spirits," or the fairies of tradition, into Angels or Devas. . . . One stream builds organisms living in water, while three use forms living on land. Only one of the six streams leads into humanity; the other five pass into the parallel evolution of the Devas.

Mr. Jinaraajadasa is a disciple of Leadbeater, and "as the old cock crows, so crows the young." Mr. Leadbeater gives a chart (*Hidden Side of Things*, vol. 1, page 117) which shows how utterly at variance with H. P. B. his ideas are, while Mr. Jinaraajadasa gives an essentially identical chart (*First Principles*, 3d ed., page 19). According to the Leadbeater scheme, jacks and jackasses evolve into men and adepts, while bees, bacteria and bedbugs evolve into angels.

Official Misuse of Section Membership List

By-law xiii of the American Section, Theosophical Society, reads as follows:

"It is recognized that every member has a right to expect and feel secure that his name and address on the roll of membership is private and confidential and that it will not be made public or in any way used except in such ways as is contemplated from his membership. It is therefore made the duty of all officers, Boards and Committees to sacredly regard this obligation and not to use or permit the use of the roll of members or any portion thereof for any purpose whatsoever, except that provided for or contemplated by these laws. The National President, the Editor, the Publicity Director and the Manager of the Book Concern shall have the right to use the roll of members, subject to the discretion of the Board of Trustees, in order to properly discharge the duties of their offices, and the same shall be furnished to them by the National Secretary, and to no other person, save by direction of the Board of Trustees."

It has been brought to my attention by a member that this by-law is being violated by the Headquarters in Chicago, and that envelopes addressed to members are being furnished to an official of The Order of the Star in the East in Los Angeles, which organization has no connection with the Theosophical Society, and that these envelopes are being used to send out propaganda or advertising literature having no connec-

tion with the Section or the Theosophical Society or with any purpose contemplated in the by-laws.

The evidence is this: I have before me a copy of *The Messenger*, mailed to said member from the office of publication in Chicago, and bearing the member's name and address made with a stencil. This stencil has a conspicuous and easily recognizable error in the member's name. I have also before me an envelope, bearing the same stencil imprint, with the same error, postmarked Los Angeles, and bearing the return address of The Order of the Star in the East, and containing propaganda circulars having no connection whatever with Theosophy, with the Theosophical Society, or with the official business of the Section.

It is therefore clear that the confidence of members is being violated and that their names are being supplied from Headquarters without permission to outside parties for advertising purposes.

If the Board of Trustees has authorized this breach of confidence as implied in the by-law, we think they owe us an explanation. If not, the official who has done it, whether it be the National President, or Editor, or any other, should be called to account for official misconduct.

Back to Blavatsky!—via United Lodge of Theosophists

Readers of the *Curric* who have become disgusted with the present trend of affairs in the Theosophical Society, who feel it their duty to leave the Society rather than to remain in it and fight the spreading corruption of theosophical ideals, and who are casting about for more congenial associations among those who still adhere to the teachings of the Masters and of H. P. B., would do well to communicate with the United Lodge of Theosophists. The mother lodge is at 504 Metropolitan Building, Los Angeles, Calif. There are also affiliated lodges as follows:

1 West 67th Street, New York City.

946 Pacific Building, Market at Fourth, San Francisco, Calif.

1731 K Street, N. W., Washington, D. C.

409 Frederick Building, East 4th Street, Cleveland, Ohio (Fridays, 8 P. M.)

Get a United Lodge started in your city. Application cards can be obtained from Los Angeles or from this office. Lodges may also be formed in foreign countries.

At the Periscope

Messianic Nonsense. The Associated Press reports that in an address before The Order of the Star in the East at Adyar, December 29th, Mr. J. Krishnamurti, the Messiah-designate, speaking of his mission, said: "Because I believe in it intensely, I am willing to throw up everything." Quite so, Krishnamurti, and when we read some of your talks, and the twaddle that is being circulated about you, we feel much the same inclination. As an emetic you just beat the dickens.

Who's Going to be Judas? In announcing the new "twelve apostles" of the Coming Christ, Mrs. Annie Besant says (*Herald of the Star*, September, 1925, page 308): "Well, you will not be surprised to hear that to the minds of some of us there came a very painful thought; would there be a Judas among the twelve?" That is easy enough; they are every one of them Judases, as far as the Masters and H. P. B. are concerned. The remaining five have not yet been announced. If popularity is what is desired, I suggest Charlie Chaplin and Jack Dempsey. They would draw converts by the million.

Good Showing for Parole. It is reported that during the year 1924 1,631 prisoners were paroled from three Federal penitentiaries. Of these only 43, or 2.64 per cent, violated their paroles. Sounds rather good for parole, doesn't it? If the anti-parole law howlers could have their way, the remaining 97.36 per cent would still be in prison to their own detriment and at public expense.

Capital Punishment in the District of Columbia. There is a bill before Congress to abolish capital punishment in the District of Columbia. This is supported by the Commissioners of the District, one of the reasons given by them for its prompt enactment being that it will save the money they would otherwise have to spend for a new electric chair. This is on a par with the argument of certain newspapers in favor of the death penalty, that it costs too much to keep a man in prison for life. From the pecuniary standpoint it would be cheaper to kill every convict after sentence, just as soon as he had had his soul saved.

Hate to Give It Away. It is our custom to pass on to other readers copies of prison magazines which we receive, and we are glad to have others read them. There is an exception, however. *Work and Hope*, published monthly at \$1 a year by the inmates of the West Virginia Pen at Moundsville, West Virginia, has such good stuff that, begad, we hate to let it go out of our hands. Just at present it is running a summary of the parole laws of the different states.

In Haste to Get There. A man in the Sing Sing "death house" (the name given to the section of the prison where condemned men are kept and fattened preliminary to their official slaughter), who was to have been electrocuted this March, recently committed suicide by hanging himself. The doctors made frantic efforts to bring him to life, in order that he might be legally executed. Now doesn't that serve to illustrate the oddities of human nature? In old times and in some lands at the present day, a man sentenced to death is permitted, if not encouraged, to perform the job himself—it saves the officials the labor of doing it for him. There's a reason, however. The public executioner gets a big fee for every one he does to death. If the man commits suicide, the executioner loses his fee. Hence the insistence that the execution must be according to law. We disagree with Arthur Brisbane, however, that suicide is tantamount to confession of guilt. Many a person commits suicide out of morbid fear of death.

Bootleggers' Paradise. It is stated that certain insurance companies in California are insuring bootleggers and rum runners against unpleasant accidents incurred "in the pursuit of duty." What next? Shall we have insurance for drunkards, yeggmen and pickpockets? As promising fields for insurance enterprise I suggest insurance against flappers, against breach of promise suits and against failure in marriage. In fact, insurance against hell fire is about the only field not open, and this only because of the difficulty of presenting evidence for claims.

Prison Reform in California. With the press shouting for longer and harsher sentences, for killing this and that offender, for abolition of parole and indeterminate sentences, it is refreshing to learn that the California Committee on Prison Reform recommends that the death penalty be abolished and that no fixed terms of over ten years be imposed by the courts, except twenty for wilful murder.

Will You Help Us by Buying Books?

The publication of the *Critic* and the work it represents are partly paid for by the sale of books by the O. E. LIBRARY. You can give us material and much needed assistance by ordering your books from us, whether Theosophical and occult, or of general character.

You are our friend. Recommend the O. E. LIBRARY to your book buying acquaintances.

"Why"

The Theosophy Company has issued a new edition of its valuable little theosophical book for children—"Because"—*For the Children Who Ask Why*. This is straight Theosophy told in a way to interest children, somewhat after the style of old Rollo Books. \$1.50 from the O. E. LIBRARY.

The Mahatma Letters to A. P. Sinnett

Transcribed from the originals by A. Trevor Barker, F. T. S., xxxv, 492 pages, with Introduction and Appendix; 1923. \$7.50.

Mr. Barker was authorized by the literary executrix of the late Mr. A. P. Sinnett to transcribe and publish all of the letters written by the Masters M. and K. H. to Mr. Sinnett. This has been done without omission or editing of any kind. The letters cover the period 1881-1884 and contain everything received by Mr. Sinnett so far as is known. With the exception of a very few which have been quoted or copied, none of the letters have been published before.

Besides the letters to Mr. Sinnett there are several to Mr. A. O. Hume, and a few by H. P. Blavatsky.

Being written by the Masters Themselves, these letters are absolutely unique and form the most authoritative teachings which have yet appeared, not even excepting *The Secret Doctrine*. They show us the Masters as described by Themselves, are filled with sublime philosophical and ethical instruction and with keen psychological analyses which aid the student in self-examination. Further, they throw much light on the early history of the Theosophical Movement and on the character and motives of early workers and enable us to gain a clearer conception of the Messenger, H. P. Blavatsky, whose character and teachings are fully vindicated.

They also afford the means of comparing later theosophical teachings with the Theosophy of the Masters of Wisdom.

There can be no question that this book is the most important contribution to theosophical literature since the appearance of *The Secret Doctrine* in 1888. It forms an invaluable adjunct to the study of this and other writings of H. P. Blavatsky. It is one of the books that all serious students will wish to have at hand for constant reference.

Price, \$7.50. Separate Index, 50 cents (for early editions only; included in present edition). Order from the O. E. LIBRARY.

"The Secret Doctrine" as She Wrote It!

An Exact Reprint of the Original "Secret Doctrine."

Just Published, an exact reprint of the original edition of H. P. Blavatsky's *Secret Doctrine*. This is reproduced by the photographic process from the original text, affording a guarantee of complete identity in every respect, down to the very letter. *The only authorized edition.*

No printers' or proof-readers' mistakes; no editing; no tampering.

The two volumes are printed on thin India or Bible paper, and bound together into one handy volume. The price, which is far below that of all other editions, is only \$7.50.

Two Important Adjuncts to the Study of "The Secret Doctrine."

The Mahatma Letters to A. P. Sinnett. Transcribed without omission or editing from the file of original letters of the Masters M. and K. H. in the possession of Mr. Sinnett, by A. Trevor Barker, F. T. S. The only complete edition of these priceless letters, the original teachings of the Masters in their own words. Price, \$7.50.

The Transactions of the Blavatsky Lodge (London). Answers of H. P. B. to questions on *The Secret Doctrine*, stenographically taken down and approved by her. elucidates many difficult points in *The Secret Doctrine*. Price, \$2.00.

Special Offer: If ordered at one time the above three volumes, amounting to \$17.00, are offered to subscribers to the O. E. LIBRARY COTTAGE (50 cents a year) only, for \$15.00, or *The Secret Doctrine* and *The Mahatma Letters*, amounting to \$15.00, for \$14.00. No orders will be duplicated on these terms, and the offer is subject to withdrawal without notice.

Send all orders to THE O. E. LIBRARY.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, February 24, 1926

No. 15

Yearly subscription, United States and foreign, fifty cents. One or two copies, 10 cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1913, at the Post Office at Washington, D. C., under Act of March 3, 1879.

WHAT IS WRONG WITH SAINT ELIZABETH'S?

The CRITIC has now and then published information regarding abuses in insane asylums which has attracted not a little attention. On the present occasion it may be of interest to hear certain charges against the administration of Saint Elizabeth's Hospital, in the District of Columbia.

The case of this asylum is of wide interest because it is the Federal hospital for the insane. To it are committed supposedly insane patients from the District of Columbia and others, from whatever place, who may be properly regarded as wards of the Federal Government rather than of the states. To it are sent, too, the criminal insane who have violated Federal laws, and those inmates of Federal prisons who are actually insane or under suspicion of being such. Here the latter are "held for observation" as to their mental condition—a broad term, which seemingly includes prisoners who are eccentric or obnoxious to the respected Federal wardens.

Within the spacious grounds of St. Elizabeth's is a small walled prison, Howard Hall, in which are confined these supposedly criminal insane patients. Quite recently an inmate of this prison died under suspicious circumstances, apparently by violence. The matter was skimped by the local newspapers, and there was no criticism of the asylum administration. There were the usual excuses of lack of sufficient appropriations, of crowded quarters and the like, but not a word was breathed suggesting wilful neglect or mismanagement.

It is for this reason that I give below a letter from John A. Savage, of Washington, D. C., who has interested himself in various cases in the asylum. The letter, dated January 7th, 1926, and addressed to Mrs. Myrtle de Montis, of Gigg Harbor, Wash., a well-known fighter for asylum reform in the state of Washington, contains charges which should be known. Naturally I give these as allegations merely, and assume no responsibility for their accuracy.

The St. Elizabeth's situation was such as to compel immediate action of some kind to relieve a condition which I had never dreamed

before could exist in this country and which would be hard for any one who did not know to believe.

Last summer I found an old army comrade of mine in St. Elizabeth's Hospital, where he had been confined for nearly five years. He was not in the slightest mentally deranged. I set about getting him out by legal process, as I found the proceedings under which he had been committed to be exceedingly faulty, lacking in summons or notice of any kind in connection therewith.

I got a writ of Habeas for him, twice, in the District Supreme Court. He was remanded without a hearing on his petition, the Court even refusing to read it; in each instance. I tried the Court of Appeals, with the same result, and recently as a matter of record more than anything else, tried the Supreme Court of the United States, which body refused leave to file a petition for habeas corpus in that Court, without opinion.

The only reason I can ascribe to these disposals of the matter is that if he were accorded a hearing, the court would have to release him and adjudge his commitment for the past five years to be illegal, which would be a serious reflection on the Court which put him into incarceration and afford the basis for action for damages against the officials responsible.

I found that there were many others similarly confined in the Hospital; many without any pretense of a hearing, trial, or notice of any kind; thrown in by bureaucratic orders for which there were no legal grounds of statutory basis, commitments being effected under pretended authority of "Department Regulations" of Army, Navy, Veterans Bureau, Department of Justice, and so forth. And even when proceedings were taken under statutes, the proceedings were conducted in a manner totally foreign to established requirements of law, as to notice, counsel, etc.

For instance, I was astounded to find cases where the victim had been served with summons, jury impaneled, and trial and commitment all had on the same day; and even during the short interval between the service of "summons" and the trial, the victims were held incommunicado from friends and counsel and thus deprived of the benefit of the summons. And these things happened, and are still happening in the "Equity" Court here, the rules of which require thirty days' notice to be given in every case before trial.

The Army, the Veterans Bureau, the Navy, and the Department of Justice have been using this Hospital for a muzzling station wherein to bury persons who have criticized officials in these departments. In such cases the victim is thrown in the hospital and held incommunicado behind cement walls, in a division known as "Howard Hall" and they are often not even given a hearing, or even treated with the formality of a summons or notice, as to the cause of their being thus imprisoned.

Few persons in the United States are aware that such conditions have been in existence for years, right under the eaves of the Capitol!

I found that in July 1924, William Green, a colored patient in the Hospital, had been beaten to death by attendants, Green dying immediately after the assault. That the coroner's jury had found the death homicidal and held the attendant to grand jury. That the case came before a grand jury about January 1925 when but two or three half-witted patients were called to testify, while two or three others men who were perfectly sane and claimed to have witnessed the killing were not allowed to go before the jury although the officials knew that they were witnesses, and had promised them that they would be called. A No Bill resulted, which was proclaimed by the officials an "exoneration" of the accused. The proceedings were "prosecuted" by the United States Attorney, who was at all times acting as counsel for the Supt. of the Hospital in other litigation, mainly defending habeas corpus proceedings.

I found Green's widow and prepared for her a petition for another special grand jury inquiry, from which I demanded that the United States Attorney be barred from participation on the grounds that he

had "whitewashed" the former "hearing," was the Superintendent's personal counsel, and not a proper person to conduct such an inquiry. This forced a fresh inquiry. The previously excluded witnesses were produced, with difficulty, and on October 5th the jury indicted Green's slayers.

I laid much other matter before the grand jury; in fact I was the "prosecutor," practically; the U. S. Attorney being excluded from the inquiry. The Jury brought in a separate report which is quoted in full in Senate Resolution No. 84 (December 10th 1925, Mr. Shipstead).

I prepared the resolution which Senator Shipstead introduced, and furnished him with the matter which formed the basis for the demand for an inquiry into expense bills at the hospital. I found that during ten years, ending 1923, enough money had been charged up for coal, to purchase 7.23 tons of coal per capita per year per inhabitant of the Hospital, at the current market price prevailing over that period. As the Hospital buys coal on contract at low prices, the actual tonnage, were these contract prices accessible, would have figured much more than 7.23 tons.

The Resolution was introduced on December 10th and referred to a committee. It has not yet been reported out, but probably will be soon. If not, there will be action taken to accelerate it. So that the investigation has not yet gotten under way, and you have the latest news there is on the subject, to date.

You can aid in the matter by writing your Senators asking their support of Senator Shipstead in having the inquiry expedited.

Dr. William A. White has at all times, for the past twenty-two years been in full charge of St. Elizabeth's Hospital. And will so remain as long as the District political ring can keep him there. He is the famous alienist who testified at the Thaw trial some years ago, and more recently at the trial of Leopold and Loeb in Chicago. White has received enormous fees for testifying at these trials. And has a wide reputation as an expert on mental diseases. Recent revelations, however, have brought to light some startling conditions in St. Elizabeth's Hospital. I believe he is going to have some hard sledding before he gets through with the impending inquiry.

Congressman Blanton of Texas opened up on White in the House recently assailing him for spending so much of his time testifying at murder trials for rich defendants at \$250.00 per day, when the law requires White's entire time to be spent for the benefit of the Hospital. The Congressional Record of December 14th, 1925, reports Blanton's remarks; page 373. The Shipstead Resolution is reported in full in Record of December 10th, page 238. You may refer anyone to these Congressional Records should you wish to call their attention to the matters. The records should be available at any library or politician's office.

George C. Tisdale, a Federal prisoner at McNells Island, was committed in the usual way, kidnapping and "shaughai-ing" to St. Elizabeth's, twelve years ago. His sentence expired five years ago. He is not insane and never was. White held him all these years and if he ever had any authority for Tisdale's detention, he certainly lost it with the expiration of the sentence. Counsel has been denied access to him. So have his friends.

I got a welfare worker, Mrs. Eldred, to get Tisdale's signature to a petition for habeas corpus last summer and got him to Court. The Court refused to read the petition and remanded Tisdale without a hearing. White, as a reprisal against Mrs. Eldred, barred her from the Hospital.

I made written demand on White for a copy of Tisdale's commitment. White refused it. The District Code provides that anyone so refusing shall forfeit \$500 to the person committed. White evidently didn't know that.

We brought suit for Tisdale and yesterday got judgment for him against White for \$500. If White doesn't manage to get the judgment

set aside in the next four days, we will have execution in the hands of the marshal hunting for White's bank account and his salary check. White let the case go by default. I think he preferred to pay the money to the publicity which a contest would bring him. He is getting enough publicity in Congress now. So we believe Tisdale will get his \$500 in a few days. We can pay an attorney a fair fee for his three minutes appearance in Court. (I prepared all the papers.)

Even had Tisdale known his rights and had an attorney enforce them as we did for him, he would be lucky to get half of the forfeit. There are many such cases, but where the individual is left to his own resources he doesn't get much, if anything. Usually he pays out money besides and comes out owing the attorneys.

As an illustration as to how strong White is regarded here, when I took Tisdale's case to an Attorney who filed the papers, he said he had never had a stronger case come into his office. But he was sure that nothing would come of it. That the judge would throw it out even if we got a jury verdict. But he didn't think any judge in the District would order a judgment against White. We could appeal it, of course, but it would meet the same fate in the Court of Appeals. He was astonished when the judge ordered judgment. He didn't have to ask for it. The judge didn't wait to see if White's counsel might be out in the hall waiting to appear, but seemed anxious to get over with it before anyone in the room knew about it.

Tisdale's counsel started to explain what it was about, that there might be no "come-back," but the judge stopped him with "There's no answer." "Judgment by default." It looked as if it was understood that it was to go uncontested and pushed up as quickly as possible.

Now, while White is strong, as everybody admits, still his own adherents will be quick to disavow him when he shows signs of failure in his omnipotence. There will be "none so poor as do him reverence," once he is started down the skids.

We have evidence of three other killings besides Green's occurring within eighteen months. One man was beaten on May 18th last, dying the next day. The death certificate says "General paresis." Another similar case on October 24th gives cause of death as "paralysis of insanity."

Note. Those interested in the abuses in insanity commitments, and in cruelty in asylums, can get a set of Curries dealing with these subjects from this office, for twelve cents in stamps.

The Editor Appeals

The editor appeals to the readers of the *Currie* to do what they can in the way of assisting its publication financially. The price of the subscription does not begin to cover the incidental expenses, including office rent, clerical work, etc., and the deficit has to be met by voluntary donations from those who are in sympathy with its aims.

Shall the *Currie* keep on? If so, it depends largely upon the good will of its readers, manifested in a material fashion. Letters of appreciation are encouraging; they help to give the Editor "pep," but they, alone, do not pay the bills. It's a cold, cruel world, ladies and gentlemen, and good will is not accepted in lieu of cash by printers and landlords, no, not even by stenographers and typists.

Black to Blavatsky in the British T. S.

Note. It gives me unusual pleasure to publish the following letter from a new T. S. lodge in London, as it is in accordance with a policy which I have always recommended, that of remaining in the Theosophical Society and working for reform from within, rather than leaving it. I hope the example of these true theosophists will lead many others to do likewise.

Theosophical Society in England

JUDGE LODGE

25, Hurlingham Gardens,

London, S. W. 6

19th, Jan. 1926.

Dear Dr. Stokes:

On behalf of the above Lodge which came into existence on the 5th, December 1925, I send you brotherly greetings.

The object of the Lodge is to study Theosophy as found in the works of H. P. Blavatsky and her pupils, with special reference to those of W. Q. Judge, and the purpose of the Lodge is to encourage the direct study of the fundamental teachings of the Masters, and to stimulate impersonal devotion to the cause of Theosophy as well as to do its utmost to spread abroad these teachings amongst people at large. By Theosophy we mean the Esoteric Doctrine of the Masters of Wisdom as presented to the world by H. P. B. and not the modern developments within the Society in which we are not interested. It is our desire and intention to co-operate as closely as possible with all similar organizations, groups, and individual students throughout the world who have as their object the impersonal study of Theosophy and its application along the lines laid down by H. P. B.

To this end we invite correspondence with a view to creating friendly contact, exchange of views and a sympathetic link of genuine fraternity with all like-minded people. We shall be very pleased to receive publications or leaflets issued by other bodies, and hope to be in a position similarly to reciprocate later on.

On behalf of the Lodge,

I remain, Yours fraternally,

J. W. HAMILTON-JONES,

Corresponding Secretary.

P. S. We enclose subscription for a year's issue of the O. E. CRITIC for Lodge reading and information.

Stickers and Quitters

Woe to the deserter, woe also to all who help to bring his soul to the point where desertion first presents itself before his mind's eye, as the lesser of two evils. Gold in the crucible is he who stands the melting heat of trial, and lets only the dross be burnt out of his heart; accursed by Karmaic action will find himself he who throws dross into the melting-pot of discipleship for the debasement of his fellow-pupil. As the members to the body, so are the Disciples to each other, and to the Head and Heart which teach and nourish them with the life-stream of Truth.

As the limbs defend the head and the heart of the body they belong to, so have the Disciples to defend the head and the heart of the body they belong to from injury.

From The Book of Discipline

The above is quoted by H. P. B. in the Introduction to Instruction No. III, with special reference to Theosophy. Whatever interpretation may be placed upon it by individual readers, and it has many applications, to me it has one clear meaning. Those who earnestly take up Theosophy, who have made a promise to their Higher Selves to work for Theosophy, and who are not prompted by the mere motive of acquiring knowledge or powers of one sort or another for themselves, should think twice before leaving the Theosophical Society—or any theosophical society—because they do not find everything in accordance with their tastes or their views of truth and propriety.

To quit is perhaps the first impulse which we all feel when confronted with what is palpably error—error because it does not conform to the standards and the teachings given to us by the founders of the modern Theosophical Movement. When we see something wrong we

want to run away from it, to associate ourselves with others who think precisely as we do, to work with them in peace and tranquillity and to leave those whom we have abandoned to their delusions. To such an extent has the quitting impulse prevailed that it may be said with safety that if all of those who have left the Theosophical Society because they have objected to the newer teachers or their teachings, or to their morality or lack of morality, had stood by their guns and obeyed the injunction for "Disciples to defend the head and the heart of the body they belong to from injury," that head and that heart would be in much sounder condition today. It is just because they have deserted, not the cause of Theosophy, perhaps, but what is even now its most powerful instrument, the instrument established by the Masters, that the very name of Theosophy is being used as a cloak for falsehoods and absurdities, for doctrines which were repellent to the founders and their teachers, and is being associated in the public mind with gross moral obliquities.

Nothing but eternal vigilance can protect the body of truths which has been given to us from perversion. Even the most superficial study of the history of religion will show that the clear waters have in course of time become contaminated. The teachings given us by the Masters, that body of truth which we call Theosophy, is equally subject to such pollution. Just as the simple truths given out by Christ have become encrusted with dogma, with ritual, with false notions as to salvation, so it is even now in the Theosophical Movement. Well enough for us, we think, if we ourselves have the truth. But what of those who are misled under the name of truth? Do we not owe something to them as well as to ourselves? Should we not, by association, by influence, by a word here and there, and, if it lies in us, by open aggression, defend the truth given us by the Masters? And can we do this by quitting and limiting our association and our influence to the like-minded with ourselves?

He who enters the Theosophical Society with earnest intentions of fulfilling his duty to it, forms a bond which should not be lightly broken. As he who becomes a citizen of a nation must defend it in case of need even at the cost of suffering, so here, Desertion becomes doubly cowardly when there is crying need of loyalty. H. P. B.'s Master once wrote her: "You have yet to learn that as long as there are three men worthy of our Lord's blessing in the Theosophical Society—it can never be destroyed." He who would be a candidate for that blessing will try to be one of the three, even if there are no more; he will, if need be, gather into his own breast all the spears of his opponents.

No reflection is intended upon those who have entered the Theosophical Movement through other channels. Every society, lodge or group which adheres to the original teachings is equally commendable, and every member of such should be a stickler. His duty is to his own group. It is his Dharma, don't you call it?

Just as the test of friendship is sticking to one's friend, not only when fortune smiles on him and when he is all that we might wish him to be, but when trouble overtakes him, when the hand of calumny is laid on him, when he is sick, abandoned by others, in prison, or even when he has been guilty of gross errors, and as one shows the stuff one is made of in so doing, so also the friend of Theosophy is tested by defending it when it needs defending, let it cost what it may to do so.

"Quitting" is a quality of mind which is likely to assert itself on any occasion. He who "quits" the Theosophical Society when it is in distress will on occasion "quit" his friend when something goes wrong, and bestow his uncertain regards elsewhere. It is human enough to do this, but it is a fault that one should be on his guard against. Sticking is a good habit to cultivate. When my friend rebuffs, offends or disappoints me, do I drop him? Yes, if my friendship is based upon self-seeking, but No, if it is he rather than myself that I value. And so too, shall I drop my theosophical associates because they disappoint or denounce me? Certainly, if it is myself I am thinking of, but No, if it is they, not myself,

that I have in mind. The proof of the sticker is in sticking, not in singing paeans to loyalty. If you would test the genuineness of professions of friendship, "throw a monkey-wrench into the machinery." Let it be known that you are an ex-jail-bird, that you have some spot in your life, a skeleton in your closet, or, if you are so exceptionally lucky as to have no such thing, invent one, and watch the result. The weak fall away; it is the self-conquered who will stick.

I think there is nothing I would so much like to have to my credit when this life's karmic account is closed, as the record of having never turned down a friend, of having acted my part loyally, no matter what rebuffs I may have received, what disappointments I may have experienced. And when I feel prompted to turn my back on the Theosophical Society, to listen to the talk of its being a soulless corpse, I have the same feeling. Having given it, as it once was, all that I had and all that I am, I stand by it. Rather than be one of the host of self-righteous or self-seeking quitters, I would be:

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
If we fall to rise, are baffled to fight better,
Sleep to wake.

At the Periscope

The World, the Flesh and the Devil. Several correspondents have asked us whether the picture facing page 310 of the September, 1925, *Herald of the Star* is not really Mephistopheles, instead of C. W. Leadbeater, as designated. The comparison is certainly an apt one. Now we read in *The Theosophical Quarterly* for January, 1926, page 271: "The photographs tell everything. I have never seen such faces; they are terrible. If you want to see the face of a devil, here it is [Leadbeater?] . . . and is not that seared image [Mrs. Besant?] a picture of the spirit of the world, of worldly ambition and love of power? And this one, a picture of the flesh? [Wedgwood?]. What better proof of blindness,—to publish them?" "Don't laugh," continues the writer. We don't. That the transmission of the Theosophy of the Masters and II, P. B. should have fallen into such hands is heartbreaking. Had we any such organ left it would scarcely survive it.

The New Messiah as Real Estate Booster. A new use has been found for Mr. J. Krishnamurti, announced by Mrs. Annie Besant as the Coming Christ. His name is now being used in boosting real estate speculations. I have before me a letter from a Muscle Shoals real estate promoter from which I quote as follows: "I know Mr. K[rishnamurti] very well, and he is a most lovable, fine young man. By the way, he said about Muscle Shoals, in a letter I have from him: 'I had heard a great deal about Muscle Shoals. I am glad you are connected with it. It ought to be one of the greatest cities in the world.' " Coming from the future Lord this may well be construed as prophesy and should make Muscle Shoals lots sell among theosophists and Star in the Easters like hot cakes. Presently we shall see Mr. Krishnamurti's London tailor adding to his business card: "Tailor to His Majesty, the Messiah."

The Sydney newspapers are getting downright scandalous in their remarks about Saints Besant and Leadbeater. *Smith's Weekly* for December 26th has an article with the following headlines: "Was Bishop Leadbeater the Man in the Moon? Moving Account of Annie Besant on Dead Planet. She Stood on Her Tail." I quote this simply to give a pointer on public opinion in Sydney, not because I think Mrs. Besant ever did stand on her tail. I don't.

The Liberal Catholic Church and the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the *Carric*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

Some Second Hand Books

From THE O. E. LIBRARY. Cash with order or C. O. D. only. Mention substitutes if possible.

- Old, W. Gern.—*Lao-Tze*, the Book of the Simple Way (trans. of Tao-Teh-King), \$0.90 (new, \$1.25).
 Oliver, Geo.—History of Initiation (Masonic), \$1.70 (new, \$2.40).
 Olston—Mind Power and Privileges, \$1.00.
 Olin, C. H.—Phrenology, \$0.35 (new, \$0.50).
 Podmore, Frank—Modern Spiritualism; a History and a Criticism (the best critical history of Spiritualism), 2 vols. \$7.00. Now out of print.
 Simnett, A. P.—Early Days of Theosophy in Europe, \$0.85 (new, \$1.20).
 Collected Fruits of Occult Teaching, \$2.50 (new, \$3.75).
 Incidents in the Life of Madame Blavatsky, \$0.90 (new, \$1.25).
 Karma, a Novel, out of print, \$1.00.
 In the Next World, \$0.70 (new, \$1.00).
 Occult Essays, \$1.00 (new, \$1.50).
 Steiner, Rudolf—Initiation and Its Results, \$1.00 (new, \$1.50).
 Stead, William T.—After Death, Letters from Julia, \$1.00 (new, \$1.50).
 How I Know That the Dead Return, \$0.50.
 Steele, Flora A.—Tales of the Punjab, illustr., \$1.25. Out of print.
 Stocker, R. Dimdale—Healing; Telepathy, each, \$0.30 (new, \$0.50).
 St. John of the Cross—The Dark Night of the Soul, \$1.40 (new, \$1.95).
 Stoddard, A. M.—The Life of Paracelsus, \$1.50 (new, \$2.10).
 Street, J. C.—The Hidden Way Across the Threshold, \$2.85 (new, \$4.00).
 Tagore, Rabindranath—The Crescent Moon, \$1.40 (new, \$2.00).
 The Gardener, \$1.40 (new, \$2.00).
 The King of the Dark Chamber, \$1.50 (new, \$2.25).
 Thomson, J. Arthur—Heredity, \$2.35 (new, \$3.50).
 Thomson, Dr. H. Campbell—Diseases of the Nervous System, \$1.30 (new, \$2.75).
 Thomson, Robert J.—The Proofs of Life After Death, out of print, \$1.00.
 Thorneycroft, E. L.—Educational Psychology, \$1.00 (new, \$1.50).
 Tolstoi—My Confession, My Religion, The Gospel in Brief, \$1.20 (new, \$1.75).
 Towne, Elizabeth—Joy Philosophy, \$0.50 (new, \$1.00).
 Lessons in Living; The Life Power and How to Use It; Practical Methods for Self-Development; each, \$0.60 (new, \$1.50).
 Trine, Ralph Waldo—In Tune With the Infinite; This Mystical Life of
 of Ours; In the Fire of the Heart; each, \$0.60 (new, \$1.50).
 What All the World's A-Seeking, \$0.30 (new, \$1.00).
 Tucker, Prentiss—In the Land of the Living Dead, \$1.00 (new, \$1.50).
 Troward, T.—Bible Mystery and Bible Meaning, \$1.40 (new, \$2.00).
 The Creative Process in the Individual, \$1.05 (new, \$1.50).
 The Law and the Word, \$1.05 (new, \$1.50).
 Tuttle, Hudson—The Arcana of Spiritualism, \$0.80 (new, \$1.25).
 Underhill, Evelyn—Practical Mysticism, \$1.25 (new, \$1.75).
 Van der Natlen, A.—In the Sanctuary, \$1.05 (new, \$1.50).
 On the Heights of Himalay, \$1.05 (new, \$1.60).

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, March 10, 1926

No. 16

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1911, at the Post Office at Washington, D. C., under Act of March 3, 1879.

A NEW FIGHTING ORGANIZATION

Individual rights have always had to be fought for, and even when there is an established system of securing justice, no matter how perfect it may be in theory, it is still necessary to fight in order to see that those charged with its administration remain true to their trust. The American "Bill of Rights" embodied in the first ten amendments to our Federal Constitution would sooner or later become a dead letter were it not defended by the efforts of individuals, not alone talkers or writers, like the humble editor of the CRITIC, but by real fighters, those who are able to go right for the tax legislators, executives, judges, wardens, or whosoever they may be, and to use one implement of the law after another to force them to do their duty.

I love fighters, if they are fighting for others, and especially for the abused, the downtrodden, the persecuted, and the friendless. I love that person, whether man or woman, who fearlessly attacks wrong and falsehood in whatever shape, and who is not afraid to go ragged or hungry to do so, who cares little what others may think of him if only he is able to help a fellow man here and there.

That is one reason why I am calling your attention to a new fighting organization, The American Equity Association, the object of which is stated to be: "To secure to all persons the rights, privileges and immunities which are theirs under the Constitution and laws of the United States, and to which they are justly entitled as members of the human family."

You are invited to read again the leading article in the CRITIC of February 24th on abuses in Saint Elizabeth's Hospital, and the accompanying letter of John A. Savage relating his discoveries and efforts regarding inmates of this famous insane asylum, and the manner in which persons are illegally committed to this institution. I know Mr. Savage. He is one of those fighters and I have confidence in him, and hope that his efforts to secure members for The American Equity Association will meet with success. For this reason I give below

his letter explaining its aims, from which it will be seen that he hopes eventually to carry his fight for justice and truly legal methods of dealing with injustice entrenched behind privilege and prestige operating under the cloak of the law into all of the states.

Membership in The American Equity Association involves no legal or financial responsibilities; there are no dues, as it is hoped to support it by voluntary donations. Active members are adult citizens of the United States. There is also a class of associate members who have no vote. Membership and full information may be had from the Association, 1317 New York Avenue, N. W., Washington, D. C.

Mr. Savage says:

Indebted that you will be interested in knowing something about the origin and purposes of the American Equity Association, I am taking the liberty of informing you with reference to that organization, which has as one of its main purposes the securing of legal aid for indigent persons and others who for some reason are not in position to obtain the relief from our courts and other institutions which the laws entitle them to have.

It was the discovery that many persons were being illegally and unjustly held in St. Elizabeth's Hospital, and the difficulties encountered by the writer in his efforts to obtain for some of such persons the establishment of their legal rights, that prompted the organization of the Equity Association.

Strange though it may seem, it developed that the officials whose duty it is to promote and enforce justice, were the very ones who did their best to obstruct it. They are still engaged in those endeavors.

William Green, a patient in St. Elizabeth's Hospital, was in July, 1924, set upon by pug uglies in the Hospital employ, and beaten to death. A coroner's jury held two attendants to the grand jury for the homicide. About January, 1925, the matter was presented to a grand jury by the U. S. Attorney and a no bill returned.

It was found that several competent witnesses to the killing were restrained from appearing before that grand jury, and in the fall of 1925 I forced a new inquiry into the affair by petition for a special investigation by the grand jury then in session, demanding the exclusion of the U. S. Attorney from participation in the inquiry on the grounds that he was, because of his dereliction in the former inquiry, and because he was acting as counsel for the Superintendent of the Hospital in other litigation, not a proper person to conduct any inquiry wherein the officials of the Hospital were likely to be affected.

I personally presented the evidence to the jury, by submitting it in writing, caused the witnesses formerly suppressed from testifying to be produced, and the indictments of the two attendants followed.

There were several other killings which had been treated as had the Green affair in the first instance, but as the job of securing special inquiries in these cases was too much for me to undertake with the opposition of our law "enforcement" officials to contend with, I put the matter up to Senator Shipstead who introduced a resolution in the Senate for a general inquiry into the official acts of the Superintendent of the Hospital, his associates, and those of all other government officials involved in any transaction with them.

Incidentally my attention was attracted by certain items of expenditures in connection with the maintenance of the Hospital, and there was therefore incorporated in Senator Shipstead's resolution a provision for an inquiry into those items.

I placed a number of other matters before the Grand Jury, of which they made personal investigation and as a result the jury brought in a special report in which they recommended that Congress make investigation of a number of things, principal among which was evidence that many persons who were not and never had been insane, were confined in the Hospital for ulterior motives.

The Equity Association was projected to carry on this work, and extend its operations to include all cases of injustice, here or elsewhere, and make it more difficult for existing conditions to continue, or to occur again. It now has representations in eleven states and is rapidly growing. Your co-operation with the Association will be appreciated.

Yours very truly,

JOHN A. SAVAGE

The Bugles of Dreamland

O what are the bugles of Dreamland calling

There where the dews of the gloaming are falling?

Come away from the weary old world of tears,

Come away, come away to where one never hears

The slow weary drip of the slow weary years,

But peace and deep rest till the white dews are falling

And the blithe bugle-laughters through Dreamland are calling.

From Macaulay

It is usual to look on dreaming as something trivial, and one even hears that it would be better to spend the night in dreamless slumber. I do not share these views. I look on dreaming not only as a harmless, but, if properly understood, as a helpful and healthful occupation. I am glad that I can dream and do dream, and I regard every night in which I do not dream as partly wasted. I not only learn many a lesson, but I help in filling out what many would regard as an exceptionally barren and empty life.

I am mildly interested in the various psychological theories of dreams, as well as in the so-called occult side of the subject. But to me these are of secondary concern. Why should I care whether my dreams are due to the subconscious mind, to suppressed desires, to astral impressions or to overeating? As well bother myself with the chemical nature of the colors of the Sistine Madonna, or with the muscles and bones back of the face of a beautiful woman. These questions are well enough for the painter, the anatomist and the surgeon, and I wish the occultists joy with their views, but I love dreams for themselves.

I take Dreamland very seriously. I find dreams so fascinating that many a time I have cut short serious work in order to enter it and escape from miseries. In fact, there have been days and months at a time when the dream life has been the real, worth while life, and the waking life little better than a nightmare in comparison. Thus has it served to keep me alive and sane. Why should I worry if my dreams are usually absurd and incongruous? They allow me to do very foolish things without others being any the worse or the wiser, and I am convinced that, absurd as they may be, they are no more absurd or illogical than my present waking thoughts might appear if viewed from the heights of a vastly superior intelligence.

Eminent psychologists have claimed that dreaming exercises a restful and restorative influence, even more so than dreamless sleep. I believe this to be the truth. Just as you rest your body by removing your street or party clothing, so you rest your mind by removing the shackles imposed on it by waking life; you let it run about naked, fly, swim, spring from one part of the world to another in the twinkling of an eye, and act with flagrant impropriety without fear of police, of Mrs. Grundy, or of pangs of conscience; you are relieved of the necessity of behaving yourself; you forget your sorrows, your pains, your unpaid

rent, your loneliness. And if you have taken sufficient care to keep your body warm and at ease, and have not over-eaten, the experience is usually agreeable and at times delectable. If you are wise you will spend a few moments just after waking in recalling such of your dreams as you can, and in fixing the best in your memory, so that you can look back on them as you look back on a pleasant and restful vacation. Is it not idle to let all of these strange experiences go to waste from the prejudice that they are "only dreams" when you go to endless cost, time and trouble to amuse yourself in other ways?—and often with very indifferent result?

Of all people the poets have the most sensible ideas on Dreamland, as they have on most other subjects, and few have expressed them more beautifully than has Fiona Macleod in the poem from which I have quoted. When I hear someone deriding dreaming as a waste of time I am disposed to take my hat and silently stand away, for I know better.

There are endless opportunities for romance in dreams, romance which is forbidden to us by karma and the cares of the world. Do we ever really meet people in dreams whom we would, but cannot, meet when awake? And do we see each other as we really are, talk as we would, but cannot? I hope so. There are several nice stories to this effect, even extending to living an entire life together in Dreamland. It is claimed by some occultists that such companionship is possible, yes, even common, but of this I have no convincing proof in my own case, for I have never been able to check up my own experiences with those of the one dreamed of. At the same time there is some evidence, of a rare sort, to prove that it now and then happens. But why worry? Is it not enough to have a romance in one's sleep without insisting that it be true? Is it not enough to love, even though it be but a dream, if it permits one to feel that which, ultimately, will expand so as to embrace all beings? After all we have heard tell about Devachan being nothing but a dream, surely it is permissible to get a little foretaste of it now and then in such a fashion.

And this has its great value. For such a dream may leave after it a fragrance which will permeate one's soul for days after, will make one more cheerful, hopeful and energetic; not only will it illumine one's whole being, but it will cause one to shed that radiance upon others. I know this to be true, therefore I try to remember and treasure such dreams. What does Browning say?

All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity adorning the conception of an hour.
The good that proved too high, the heroic for earth-ton hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once; we shall hear it by-and-by.

It think that applies to our dreams as well. Even if we accept the theory that dreams are but the emergence of suppressed desires, if they are good and beautiful they show that we have in us that good, that beauty, which will sometime, somewhere, come to realization. Let it go at that.

But these dreams of other people have sometimes a strange and unexpected effect. It has happened to me more than once that I have had my opinion of others entirely changed by dreaming about them. I have had visions of goodness and beauty which I should otherwise never have suspected had I been compelled to rely upon my limited waking intercourse with them, but which were, perhaps, true visions of their glorious Inner Self, unclouded by my faulty vision. For after all, no beauty nor good which we perceive in another, no matter how invisible it may be to others, is a delusion. On the contrary, if alone is the true, the permanent, and the faults we see, and which others see, are but the outside crust, the temporary and transitory veil which hides them

from us, if in fact they are not due to the flaws in our own perception. If we can reach this insight through the mediumship of a dream, and bring it through into waking life, is not that worth while? And what would they think did they know that any visible change of attitude had its origin in a "mere dream"?

But if our dreams may lead us to sense the good in others—surely a practical result—they may equally serve to point out to us our own evil traits. Now and then I find myself doing things and thinking thoughts which I should be utterly ashamed when awake even to admit in myself, and which I certainly would not tell you. I have violated all the rules of morality, to say nothing of propriety or conventionality, without the least qualm of conscience. Not long ago I dreamed of being concerned in a trick of cheating one of my best friends out of a large sum of money, and was rather proud of myself for so doing. What do these things mean? In my opinion they mean that such traits are just as much part of myself as my virtues. Goethe makes Faust say:

Zwei Seelen wohnen, ach! in meiner Brust,
Die eine will sich von der andern trennen;
Die eine hält, in derber Liebeslust,
Sich an die Welt, mit klammernden Organen;
Die andre hebt gewaltsam sich vom Dust
Zu den Gefilden hoher Ahnen.

(Two souls, alas! reside within my breast,
And each withdraws from, and repels, its brother.
One with tenacious organs holds in love
And clinging fast the world in its embraces;
The other strongly sweeps, this dust above,
Into the high ancestral spaces.)

We like to think that the worse, the lower, soul, is completely under control, and we may even pretend to deny its existence. The fact is, that no matter how far we outgrow our primitive impulses or subject them to the higher, we never eradicate them; they are always there: the beast still lives in each of us, waiting only the occasion to reassert itself, and doing so at times when the higher controlling and inhibiting forces are asleep. It is well to learn this, and if you cannot find it out otherwise you can do so by carefully analyzing your dreams.

Whether it is possible to increase one's power of remembering one's dreams otherwise than by nailing down what one can recollect as one awakes, I do not know, nor can I say whether it can be made possible to dream at will of whom or of what one would. I have never found a recipe which will work. So I simply hop off into Dreamland and take my chance of now and then drawing a prize worth all the blanks. I can only say, as does Fiona Macleod:

Then bugle for us, where the cool dews are falling,
O bugle for us, wild elf-flutes now calling—
For Heart's-love and I are too weary to wait
For the dim drowsy whisper that cometh too late,
The dim muffled whisper of blind empty fate—
O the world's well lost now the dream-dews are falling,
And the bugles of Dreamland about us are calling.

To Every Open-Minded Theosophist

The newer generation of theosophists in the Theosophical Society is as a rule quite unfamiliar with the nature of the early teachings, as given by H. P. Blavatsky and the Masters. In entire good faith it has accepted the often widely different statements of later leaders, which have culminated in the recent attempts to commit the Society to a church which is fundamentally opposed to what H. P. B. taught.

It is the aim of the CRITIC to encourage a return to the original

teachings as set forth in the writings of H. P. B. and in the letters of the Masters of Wisdom, and to expose the fallacy of later developments. For this reason we earnestly solicit the support of every open-minded theosophist who believes in the message brought by H. P. B. and that the Masters who gave it cannot have changed their aims in the meantime. We want more subscribers, and shall be pleased to receive donations in support of its publication and for increasing its distribution among theosophists. We need your help.

Christ and Blavatsky vs. Leadbeater and the L. C. Church

The following quotations are designed to illustrate the conflict between the teachings of Christ and of *The Secret Doctrine* and those of Mr. Leadbeater and the Liberal Catholic Church, and to point out that this sage insists upon an "apostolic succession" from apostles who he declares never existed.

H. P. Blavatsky in Isis Unveiled, vol. I, page 544.

The present volumes have been written to small purpose if they have not shown that . . . the apostolic succession is a gross and palpable fraud.

H. P. Blavatsky in The Secret Doctrine, vol. I, page 280 (rev. ed., vol. I, page 301).

The ever unknowable and incognizable *Karand* alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

From The Sermon on the Mount.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

C. W. Leadbeater in The Inner Life, Krotova ed., 1917, vol. I, page 119.

When we examine clairvoyantly the Life of the founder of Christianity, for example, we can find no trace of the alleged twelve apostles; it would seem that as men they

Rev. Charles Hampton in Liberal Catholic Quarterly, April, 1919, page 32.

No baptism is valid; no confirmation confirms; no Priesthood is a true Priesthood; no marriage is a spiritual marriage; no absolution absolves; no Unction heals and no Mass is a true Mass unless the Apostolic Succession has been maintained.

C. W. Leadbeater in The Hidden Side of Things, vol. I, pages 225, 233.

We who are students have often heard of the great reservoir of force which is constantly being filled by the Nirmanakayas in order that its contents may be utilized by members of the Adept Hierarchy and Their pupils for the helping of the evolution of mankind. The arrangement made by the Christ with regard to His religion was that a kind of special compartment of that reservoir should be reserved for His use, and that a certain set of officials should be empowered by the use of certain special ceremonies, certain words and signs of power, to draw upon it for the spiritual benefit of their people.

The scheme adopted for passing on the power is what is called ordination, and thus we see once the real meaning of the doctrine of the apostolic succession . . .

First, only those priests who have been lawfully ordained, and have the apostolic succession, can produce this effect at all. Other men, not being part of this definite organization, cannot perform this feat, no matter how devoted or good or

never existed, but that they were introduced into the story for some reason—possibly to typify the twelve signs of the zodiac.

saintly they may be. Secondly, neither the character of the priest, nor his knowledge, nor ignorance as to what he is really doing, affects the result in any way whatever.

Saint Leadbeater even goes so far as to give us a picture of this tank of spiritual force (*Science of the Sacraments*, page 308), which is shaped like a huge dinner bell. A deacon can draw force from the rim and a priest from the middle, while it is reserved for a bishop to tap the handle. This is done by means of a pipe which he constructs of astral matter and runs up into the tank, and into which "Christ Himself" pours the juice, assisted by an angel in order to prevent His being overworked. The Leadbeater system of spiritual hydraulics, the manner in which Christ is persuaded to get to work and how the "force" is distributed by means of fringes, buttons and other paraphernalia is beautifully set forth in *The Science of the Sacraments*, and makes us feel what a poor boob the original Christ of the Gospels was when he said "But thou, when thou prayest, enter into thy closet." As for the ordinary layman, he has no chance with Christ at all. Not knowing how to construct an "astral tube" he simply won't get listened to and must fall back on some person, whose character is of no importance, but who has been inoculated with the serum of "apostolic succession," derived from apostles who, Mr. Leadbeater tells us, never existed.

Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the *CATHIC* for one year.

Important Leadbeater Document

This office has copies of the complete stenographic report of the meetings of the Special T. S. Committee, Col. H. S. Olcott, chairman, held in London in May, 1906, to pass on charges of pernicious moral teaching brought against C. W. Leadbeater, and which resulted in his confession of guilt before the Committee and his resignation from the Society. These will be loaned for *not longer than two weeks* to thoroughly responsible persons in America only, with whom we are acquainted, and will be sent by registered mail to such applicants, application to be accompanied by the mailing costs, 25 cents in stamps. We reserve the right to refuse any application without explanation or apology.

This sensational document is authoritative and a complete refutation of all later evasions and denials.

Course in Public Speaking for Theosophists

The Blavatsky Institute of Canada announces the publication of a series of twelve lessons in Group Work in Public Speaking, the aim of which is to train would-be theosophical speakers and to remedy the deplorable lack of competent lecturers. The lessons are prepared by Roy Mitchell, a prominent official of the Canadian Section, T. S., well-known expounder of *The Secret Doctrine*, and are based on his twenty years' experience as a public speaker. They enter into all details of the art of public presentation, giving the methods and the reasons, occult and otherwise, underlying them.

The subscription to the course of twelve lessons, which will be issued to subscribers at intervals of two weeks, is \$3.00. Subscriptions may be entered through THE O. E. LIBRARY.

Some Second Hand Books

FROM THE O. E. LIBRARY. Cash with order or C. O. D. only. Mention substitutes if possible.

- Anderson, Jerome A.—Septenary Man, paper, out of print, rare, \$1.25.
 Gates, Elmer—Mind and Brain, out of print, \$0.50.
 Flournoy, Th.—From India to the Planet Mars, out of print, \$1.50.
 Spiritism and Psychology, \$2.00 (new, \$3.00).
 Farnsworth, Edward A.—The Heart of Things, \$1.20 (new, \$1.75).
 The Deeper Mysteries, \$1.05 (new, \$1.50).
 The Revelation of Saint John, \$0.70 (new, \$1.00).
 Teachings from the Arcane Science, out of print, \$1.50.
 Hill, J. Arthur—Psychical Investigations, \$1.70 (new, \$2.50).
 Henslow, Prof. J.—Proofs of the Truth of Spiritualism, \$1.50 (new, \$2.50).
 Ingalls, Isabella—Occult Philosophy, \$1.75 (new, \$2.50).
 Paine, Howard—Border Ghost Stories, \$1.25 (new, \$2.50).
 Ramacharaka—Hatha Yoga, \$1.25 (new, \$2.00).
 Stanton, Edward—Dreams of the Dead, out of print, \$0.60.
 Stitzer, Dan A.—Stories of the Occult, \$0.60.
 Stoker, Bram—Jewel of Seven Stars (psychic fiction), \$0.50 (new, \$0.70).
 T. K.—The Great Work, \$2.10 (new, \$3.00).
 Waite, A. E.—Book of the Holy Grail, \$1.75 (new, \$2.50).
 Pictorial Key to the Tarot, \$1.50 (new, \$2.10).
 The Way of Divine Union, \$1.85 (new, \$2.65).
 The Turba Philosophorum, or Assembly of the Sages, \$1.50 (new, \$2.10).
 Walker, E. D.—Reincarnation, a Study of Forgotten Truth, \$1.25 (new, \$1.75).
 Wedgwood, J. I.—Varieties of Psychism, \$0.25 (new, \$0.50).
 Whitehead, Willis F.—Occultism Simplified, \$0.50.
 Whiting, Lillian—Life Transfigured, \$0.75 (new, \$1.50).
 The Joy No Man Taketh From You, \$0.35.
 Whyte, Alexander—Jacob Boehme, an Appreciation, out of print, \$0.50.

The Letters of H. P. Blavatsky to A. P. Sinnett—1880-1888

Compiled by A. Trevor Barker, F.T.S., editor of *The Mahatma Letters*. Price, from the O. E. LIBRARY, \$7.50.

This volume contains all the letters of H. P. B. in Mr. Sinnett's file. It is intended to form a companion volume to *The Mahatma Letters*, which it nearly equals in size, and should be read in conjunction with the latter work and with the recently published *Theosophical Movement*. Nowhere can one get as good a view of the real H. P. B. The collection is indispensable to those students who wish to gain an insight into the character of H. P. B., her teachings and her difficulties and struggles in behalf of Theosophy and into the history of the Theosophical Movement during a difficult period.

A. T. S. General Secretary writes: "I have just finished reading the H. P. B. letters and they provide the greatest case for the Masters we have yet had. These recent publications on our side afford the complete justification of our policy and must for all real students overthrow the contentions of the neo-theosophists."

Besides the H. P. B. letters there are some from Countess Wachtmeister, Col. Olcott, W. Q. Judge, T. Subba Row and others and a few hitherto unpublished Mahatma letters. The book is provided with an index and analytical table of contents.

Here Are the Books

The Letters of H. P. Blavatsky to A. P. Sinnett.....	\$7.50
The Mahatma Letters to A. P. Sinnett.....	7.50
Index to The Mahatma Letters, paper.....	.50
The Theosophical Movement, a History and a Survey, 1875-1925...	5.00
The Secret Doctrine, exact reproduction of the original text.....	7.50

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, March 24, 1926

No. 17

Yearly subscription, United States and foreign, \$5.00. One or two copies, 85 cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1911, at the Post Office at Washington, D. C., under Act of March 3, 1979.

THE DISTRICT OF COLUMBIA JAIL.

Those who have read Joseph F. Fishman's book, *Crucibles of Crime*, which treats of the scandalous conditions in many American jails, may think it next to impossible for worse conditions to exist anywhere. But they would learn that the limit of atrocity had not been reached could they read the experiences of a Washington (D. C.) *Evening Star* reporter who disguised himself as a bum, and had himself arrested and sentenced to ten days in the District jail.

"Pete Martin's" story is too long to repeat here, and only a few of the more unsavory details can be given space, but these are worth thinking over for several reasons.

"Pete" speaks well of the superintendent and of the guards, who are civil and considerate, but with this his commendation ends. The jail is frightfully overcrowded. Built many years ago, there has been since the advent of prohibition a rapid growth of population, while the appropriations for its maintenance have not been commensurately increased. During the fiscal year 1920-21 the jail housed 3,801 inmates on an appropriation of \$59,188, while for the current year, with an estimated population of about 12,000, the appropriation was only \$53,000, a decrease of per capita appropriation from \$15.30 to \$4.50. This rapid increase of population is due mostly to gentlemen who have failed to obey the eighteenth commandment. The figures, of course, mean total number of guests during the year, not the number housed at one time.

This has necessitated the crowding of from six to nine men in cells originally designed for two. The cells are 7x5 feet square, with a lavatory of about the same size, making a total floor space of 7x10 feet for eight or nine men. Here they are locked in day and night with intervals for meals. There are three bunks to the cell; the other occupants have to sleep on the floor.

Oh, yes, the floor; that is an important consideration here. These men spend most of their time chewing tobacco

and spitting it on the floor, no receptacles being provided. By night a jail cockroach could almost swim on it. And the men who have to sleep on the floor? Well, they are given a straw pallet at night, the condition of which can be imagined. As many of the occupants are diseased, and nearly all have coughs and colds, infection is almost inevitable. In the morning the floor is mopped up with kerosene, but given no other cleaning.

The prisoners are aroused at 4.00 A. M., and the first meal is breakfast at 4.30 A. M., and apparently the next chance at 4.30 P. M., when they get soup, tea and bread. After eating, the rusty and greasy tin utensils are slightly rinsed under the hydrant without the use of soap, and are ready for the next meal.

Grafting reigns. Negro peddlers are allowed in the jail, who charge for sugar—apparently not served to the prisoners—at the rate of eighty cents a pound! There are no towels and soap, but dirty rags to be used as towels can be rented at five cents a rub, to be passed on to the next customer without washing or drying for another nickel.

The police court lock-up is described by "Pete Martin" as being twenty feet square, into which at the time of his visit fully 125 men were crowded, each spitting tobacco on the floor and over the clothing of his companions.

"Pete" puts in a good word for the jail superintendent, who is a man of kindly feelings, but we would ask why, when this gentleman makes his annual report, no mention is made of the actual conditions in befitting words, and why such grafting as is described is permitted. One would think that any ordinarily well-disposed official could at least stop the grafting, and that he would raise hell to secure some amelioration of the filth. But probably here, as elsewhere, insistence on remedial action would end in his being marked as a fault-finder and insubordinate, and he would lose his job.

What has most impressed me in reading "Pete Martin's" graphic description is not so much the filth itself, as the fact that no system seems to exist by which there shall be suitable periodical inspections of the jail and the police court. Nobody seems to be responsible, not even the public health officer, under whose very eyes these things are going on, nor the District Commissioners, who are ultimately responsible for the health and welfare of our citizens, huns included. It is only another case, familiar to all who have observed prisons elsewhere, that inspectors do not inspect, that officials charged with such duties are grossly negligent and, if they inspect at all, permit the wool to be pulled over their eyes by those who have an interest in concealment. Finally it has to devolve upon some private person, such as a representative of a newspaper, to expose their neglect of duty. Overcrowding calls

for new buildings and these take time and money, but this cannot be made an excuse for the abominable filth, for the graft, which exist in this institution.

Who Will Write to a Prisoner?

Note. I must confess to disappointment that the leading articles in the *Critic* of January 27th and February 10th, which were intended to interest readers in taking up prison correspondence, produced a barely perceptible result. Am I growing less eloquent and convincing in my appeals, or are people growing more indifferent? This time I shall let one of our members speak, and I give below an unsolicited letter, narrating her experience, which I hope will help to convince some that prison correspondence is neither a visionary nor useless scheme, and that on the contrary it may be made both interesting and profitable.

Readers desiring to write to prisoners must enroll as LEAGUE members, accompanying their application with the registration fee of ten cents and a subscription to the *Critic*, if they are not already subscribers. A little personal information will greatly aid us in making a satisfactory selection for them.

Feb. 23, 1926.

Dear Dr. Stokes:

The *Critics* of Jan. 27 and Feb. 10 are responsible for the following:

About four years ago I began to write to prisoners. After the first exchange of letters I was too much interested in the correspondents to wonder what to write about. I found them to be just like the people everywhere else—some interesting, some more so, and I wrote to them just as I would to my relatives or personal acquaintances, chatting of places I had been, things I had seen (especially if new or unique), discussing characters from books or incidents in the movies, inviting opinions from the prisoners on like subjects. I should not use the past tense as I am still doing these things.

Sometimes I invite them to forget their troubles by telling them of little difficulties of my own, and I always receive some comforting reply.

I do not quiz. I do not preach, but I often slip in a remark that is food for thought. I have been the recipient of considerable trust and confidence, more than one soul cry and more than one grateful blessing. Some have said that I deserve a great reward for giving them so much of my time. They do not realize that my reward is in the work itself. It has brought me supreme satisfaction because I know that I am accomplishing something really big—just by being cheerful and sympathetic.

I have helped released men to go straight, and I unknowingly caused one man to relinquish his own vow to kill another who had wronged him. That alone is worth a whole lifetime of correspondence.

Moreover, if I ever need a staunch friend, there are at least two of the number who I know would give me the limit of human service.

If what I have said will persuade even one other to take up this pleasant and worth while work, use this letter.

Yours in the cause,

E. A. C.

The Vancouver Lodge, T. S., Protests

I am permitted to publish the following letter from the Vancouver Lodge, addressed to the "Editor and Staff, *Theosophist*." As the cover page of the November *Theosophist* states that it was "Founded by H. P. Blavatsky and H. S. Olcott," and is "Edited by Annie Besant, P. T. S.," there can be no question that it was intended for Mrs. Besant.

Clearly Mrs. Besant's idea of a Jubilee is jubitating over a coming

Savior who hasn't yet come, and who is so far represented by a dummy in a fashionable London-made suit. The "nauseating adulation" clearly refers to Mr. Leadbeater, whose astounding qualities are set forth on pages 302-307 (See *Carrie*, January 13th, 1926).

The Theosophical Society in Canada
Vancouver Lodge

December 22, 1925.

Editor and Staff,
"Theosophist",
Adyar, India.

Dear Fellow Members:

At a regular meeting of this Lodge on the 10th inst., a resolution was passed protesting strongly against the contents of the November number of the official organ of the Theosophical Society, known as the "Theosophist."

Theosophical Lodges and lodge members throughout the world celebrated in November the Jubilee of the Society, its fiftieth anniversary, and certainly expected that our official magazine would fall into line with articles suitable to the memorable occasion—possibly an article dealing with "Early Days in the T. S.," "The Founders," "The Mahatma Letters," "What Theosophy Means to the World." Scores of subjects come to mind. And what did we find? That the whole of the November number, *our Jubilee number*, is given over to another organization for its special propaganda and teachings—teachings directly opposed to those of the Founders, and which H. P. B. definitely states to be a fraud.

Incidentally we protest against the nauseating adulation of mere personality, but that is a minor point. The chief points, the points we most emphasize are—

That the Adyar "Theosophist" is our magazine, the official organ of the T. S. and should be used to disseminate Theosophical teachings, and to extend and strengthen the organization of the T. S.

That the T. S., being a democratic body, all its officials and leaders combined have no moral right to betray the trust placed in their hands even when they chance to have a majority following. Rather should they the more scrupulously guard against taking a dishonest advantage. We maintain that our official organ cannot be used to propagate teachings which are a perversion of the Theosophy of the Founders. We maintain that this abuse of the "Theosophist" constitutes a Great Betrayal.

Sincerely yours,

J. E. MCKENRY
Secretary

Back to Blavatsky in France

Théosophie; Revue Mensuelle Indépendante de toute Société Théosophique et consacrée à l'étude de la Théosophie telle qu'elle a été transmise par H. P. Blavatsky. Prix de l'abonnement annuel; 10 francs.

The battle for a return to the teachings of H. P. Blavatsky and the Masters of Wisdom appears now to have definitely opened in France. There as elsewhere except in Canada the Theosophical Society is controlled by the forces of Adyar, and not always in a wholly scrupulous manner (See *Carrie*, July 4th, 1923).

In a guardedly expressed letter to E. S. members dated October 15th, 1922, Mr. G. Chevrier, Corresponding Secretary of the E. S. in France, resigned his secretaryship, the reason being disagreement with the policies of Mrs. Besant. (See *Carrie*, May 9th, 1923.)

On February 11th, 1923, the Agni Lodge of Nice addressed a long and frank letter of protest to Mrs. Besant, based largely upon her relations with C. W. Leadbeater. This was followed February 18th by an open let-

ter to French theosophists from Mr. Louis Revel, one of the oldest members and long president of the Havre Lodge, giving his reasons for resigning from the Society. This letter has also been published in English. A full review of both letters will be found in the *Courier* of May 9th, 1923.

Since that time until now no open efforts for the reform of the Society or the Movement in France seem to have been made, or, at least, have not come to my attention. Now, however, I am happy to announce the beginning of a new monthly Back to Blavatsky magazine in France, with the above title. As indicated it is independent of every Theosophical society and is devoted to the study of Theosophy as it was transmitted by H. P. Blavatsky. The first issue, September, 1925, comprises twenty pages and contains three articles only, to wit:

Qu'est-ce la Théosophie	H. P. Blavatsky
La Lettre du Grand Maître [The Maha-Chohan]	
Aphorismes sur le Karma	W. Q. Judge

The October issue contains:

Que sont les Théosophes?	H. P. Blavatsky
Méthodes de Travail Théosophique	W. Q. Judge
Quelques mots au sujet de la vie journalière.	
(écrits par un Maître de Sagesse)	
Ne dites pas	W. Q. Judge

There is no evidence so far that *Théosophie* will contain controversial articles or other material than reprints of classical documents. I am glad to commend it to those of our readers who read French. Subscription, 10 francs a year (about 50 cents), should be addressed to *Revue Théosophique*, 28 Rue Réaumur, Paris-2, France.

A further encouraging fact is that a verbatim translation of *The Mahatma Letters to A. P. Sinnett* into French is in course of preparation.

While the name of the editor of *Théosophie* is not stated, it is requested that correspondence be addressed either to Mr. Louis Revel, 6 Rue du Sartray, Villa des Falaises, 12 bis, Havre, France, or to Miss H. Pletineck, 53 Rue Le Titten, Brussels, Belgium.

Note. From this office may be obtained:

Louis Revel, Letter to Members of the Theosophical Society of France, in either French or English, 10 cents.

Agni Lodge, Lettre Ouverte à Madame Besant, French only, 10 cents.

A Case of "Bulged Head" in a Bishop

That Mrs. Besant and her colleagues are not going to be content with asking T. S. members to accept their authority for what they say, and are embarking on the course of putting forth communications purporting to come from higher sources, is in evidence in two recent unsigned articles in *The Theosophist*, "A Discourse to the Spirits in Prison" (December, page 395), and "A Message to the Members of the Theosophical Society from an Elder Brother" (January). The style and manner of presentation are clearly intended to convey the impression that they are of superhuman origin.

With the sentiments expressed I have in general no fault to find. They represent that ex-cathedra style of speaking in which a well-trained cleric with a good opinion of himself is expert. But let it be remembered that an "Elder Brother" is a Master, no common mortal walking around among us. The messages clearly come from the same source, the style being indistinguishable. But while in the former the writer gives himself away by alluding to himself as "a Ruler in His Church," to wit, a bishop, I suppose, in the latter he has advanced to the point of using capitalized personal pronouns for himself and his associates, with the obvious aim of ranking himself among the Mahatmas—who, by the way, never indulged in such a petty literary conceit. Further, the "Elder Brother" is so little

familiar with theosophical history as to spell Col. Olcott's middle name "Steele," instead of "Steel."

From internal evidence I have little doubt that these eloquent and lofty messages are the product of either Arhat Wedgwood, or, more likely, of Arhat Arundale. That the message, considered as a super-human communication, is fraudulent, is almost beyond question; the literary tricks are too pronounced, and it is a general invitation to all F. T. S. to get on the band-wagon, and Mrs. Besant's band-wagon at that. Probably the Bishop is indulging in one of those "buiges" to which Wedgwood referred in his Ommien address (*Herald of the Star*, September, 1925, page 336) as follows: "When a bicycle-tyre is weak and you pump it up, the weak spot sometimes buiges. So it is with most of us. If the Master's blessing is poured into us, we bulge at those weak spots," the weak spot, in the case of the Bishop, seeming to be the head.

At the Periscope

Brown Bread, Beans and Bontley for Biddle. Controller General McCarl has served notice upon W. I. Biddle, warden of Leavenworth Penitentiary, that the Government will no longer pay bills for "special supplies," chiefly special foodstuffs, ordered for the warden, deputy warden, prison physician and guests of the warden. Hereafter the warden must pay for these out of his own pocket. This is an admirable step. Prison wardens should be required to eat the stuff known as "road" which they supply to the prisoners, and to drink the coffee substitute nicknamed "hootles." It might induce some of them to supply better ratluns.

New Kind of Protection Against Crooks. The Marshall Stillman Movement, a New York Association for reforming crooks, is issuing to its members, or at least to such as pay for them, a button and introductory card which are expected to secure immunity from the attacks of hold-up men. If attacked you show your card to the highwayman and he bows and passes on, knowing you to be a savior of his kind. This seems to me the best joke yet in the way of collecting funds. I suggest that not only benevolent old gentlemen, but bank messengers and others having to carry large sums of money through the streets be provided with these buttons and cards instead of guns. Further, if you are the owner of a safe, you might hang your card on the front and thus save the expense of a night watchman.

Notes from Holland. A correspondent in Holland informs me that Mahatma Morya (!) has appeared there through a certain medium, one Künneke, and that he is criticizing the present leaders and affairs in the U. S., but seems not to know any Theosophy at all. This is at least the third Morya we have heard from within a year. My correspondent says further: "The L. C. C. in Hulzen, the seat of the coming World University, is doing well. One of its priests has already been sentenced to eight months' imprisonment for immoral actions. That however is all within the game." Evidently this clerical gentleman is getting ready to be adopted by Auntie Besant, and may end by being one of the new Twelve Apostles.

Notes from the Antipodes. I learn from the November 7th issue of *Smith's Weekly* (Sydney, Australia) that Dr. R. W. Lindberg, of Kansas City, who went out to Australia to minister to the insides of Saint Leadbeater and who eventually became a priest in Leadbeater's Liberal Catholic Church, is practising Abrams' treatment in Sydney as a source of profit, his occupation as Chief Baker of Sacramental Wafers not being remunerative. Recently the wife of one of the church officials came to the Holy Doctor in great suffering and her case was Abramized as "hookworm." Finally, however, she died in great agony and the autopsy revealed that she had been suffering from an internal cancer. Some time ago Dr. Lindberg, using the same methods, found that Saint Leadbeater

was suffering from cancer. Let us hope that in this case he got his diagnosis mixed and that what really ails this Saint is only hookworm.

The Sydney paper, *The Daily*, of November 15th, contains in its amusement section an advertisement of a series of movies to be shown at the Lord's Amphitheater at Balmoral Beach, one of which is entitled "The Smuggler's Love." This occasions no surprise, as expenses have to be met somehow. But what puzzles me is what would happen should the Lord happen to arrive during one of the performances, as we are told that he is coming "very, very soon." Would the show be stopped and the gate money returned, or would he have to wait for its completion?

Sure, She Said It. It has come to my knowledge that some members of the T. S. are denying that Annie Besant has announced Krishnaji as the Coming Christ, possibly prompted by the desire to protect the Society from being regarded as a collection of lunatics with its president as Lunatic-in-Chief. But they are mistaken, and to convince these doubting Thomases I quote from Mrs. Besant's Ommen address of August 11th, 1925. The quotations will be found in *The Herald of the Star*, September, 1925, pages 384, 308; *The Theosophist*, November, 1925, pages 143, 152; *The Messenger*, December, 1925, pages 122, 128: "A few of us who know him intimately will talk and give some little account of what we know of our beloved Head Krishnaji . . . because we know that the more you understand of him, not only in his office as a teacher, but in his life as a boy and a man, the more closely you will feel drawn to that perfect and wonderful life, and realize how worthy he is of that great message to the world of which he will be the bearer." And the second is like unto it: "Naturally, our Krishnaji was one, but he is to be the vehicle of the Lord." Clearly, then, Krishnaji will soon cease to be a plain "he," and will become a "HIE." Caps will presently be in order all round.

That Mr. Fritz Kunz, National Representative of the Order of the Star in the East, desires to convey to his friends and the public the glad tidings that a New Messiah is shortly to arrive is none of our business, and, in fact, we think Mr. Kunz's interest in the salvation of sinners very laudable. But when Mr. Kunz makes use of the membership list of the American Section, T. S., for advertising the Messiah and getting new members for his Order, a list which he could not have secured elsewhere than from the Section Headquarters and in violation of a sacred trust as declared in by-law xiii, we think he owes it to those members who desire to see the Section business conducted honestly and in conformity to rules, to explain just why he is a participant in this affair. Is he acting innocently and ignorantly, or has he knowingly conspired to betray the trust of the members? Speak up, Mr. Kunz, and do not dispel our hope that you are an honorable man.

Reprint of Leadbeater Documents. I am informed that the three issues of *The Theosophic Voice*, published by Dr. Eleanor M. Hestand-Moore, in 1908-9 in opposition to the readmission into the Theosophical Society of the notorious C. W. Leadbeater, is being reprinted. These contain the fullest account of the charges against Leadbeater, his confession of guilt, Mrs. Besant's repudiation of him and her later Jesuitical letters in his defense, the famous Van Hook letters and much more. Further information will follow.

Important Notice. You can arrange with us to exchange occult and theosophical books you no longer need for books listed by the O. E. LIBRARY. Correspondence invited. Special concessions in exchanging occult books originally purchased from us. Theosophy, neo-theosophy, Rosicrucianism, general occultism, astrology, numerology, psychical research and general literature supplied.

Back to Blavatsky!—Specially for U. L. T. Members

Every member of the United Lodge of Theosophists wants to study the magazine *Theosophy*, but few own a complete set or can have the back volumes at home. The O. E. Library has several complete sets which will be loaned to students, one volume at a time, upon payment of the postage and a small charge of five cents a week to cover wear and tear and packing. A deposit of two dollars must be made, against which the charges are assessed. Other students who desire to read the many original articles by H. P. Blavatsky and W. Q. Judge which are to be found in *Theosophy* would also find this offer worth considering.

Subscriptions to *Theosophy*, through the O. E. Library, \$3.00 a year. Sample copy sent upon receipt of three cents postage.

Some Second Hand Books

From THE O. E. LIBRARY. Cash with order or C. O. D. only. Mention substitutes if possible.

Blavatsky, H. P.—The Key to Theosophy, London ed., \$1.40 (new, \$2.50).

The Secret Doctrine, third revised edition, vols. 1, 2 & Index vol. only, \$10.50.

Isis Unveiled, London ed., 2 vols., \$7.50 (new, \$10.25. Cover of vol. 2 slightly damaged).

Isis Unveiled, London ed., vol. 1 only, \$4.00.

Borel, Henri—Lao-Tze's Wu Wei, out of print, \$1.00.

Bosquet—Devotion to the Blessed Virgin, out of print, \$1.00.

Bruce, H. Addington—The Riddle of Personality, \$1.00 (new, \$1.50).

Bötsche, W.—The Evolution of Man, \$0.35.

Bond, Frederick B.—The Hill of Vision, \$0.85 (new, \$1.75).

Gray, Edith C. ("Arct")—Poems, \$0.50 (new, \$1.00).

Ramacharaka, Yogi—Fourteen Lessons in Yogi Philosophy; Hatha Yoga; Gnaul Yoga; Psychic Healing; Mystic Christianity; each, \$1.25 (new, \$2.00).

Rogers, L. W.—Hints to Young Students of Occultism, \$0.25 (new, \$0.75).

Sargent, Elys—The Scientific Basis of Spiritualism, \$0.75.

Warman, Edward B.—Psychic Science Made Plain, vol. 1, Psychology, Telepathy, Personal Magnetism, \$0.50 (new, \$1.00).

Ward, J. S. M.—A Subaltern in Spirit Land (psychic), \$1.45 (new, \$2.10).

Gone West, After Death Experiences, \$1.40 (new, \$2.00).

Ward, Edith—Light from the East (Buddhist selections), \$0.35.

Wright, Dudley—Vampires and Vampirism, \$1.20 (new, \$1.75).

The Epworth Phenomena; Psychic Experiences of John Wesley, \$0.70.

Whitby, C. J.—The Wisdom of Plotinus, \$0.85 (new, \$1.25).

White, Bouck—The Call of the Carpenter (Jesus), \$0.80.

Whipple, Leander—Manual of Mental Science, \$0.80.

Whyte, G. H.—The Great Teachers, \$0.52 (new, \$0.75). For children. Is Theosophy Anti-Christian, ppr., \$0.20.

Reincarnation, ppr., \$0.55 (new, \$0.80).

Wickwar, J. W.—Dreams, what they mean, etc., \$0.20.

Williams, Dr. C.—Spiritualism and Insanity, \$0.40.

Wilmshurst, W. L.—Contemplation; a study in Christian Mysticism, out of print, \$2.00.

Willis, Dr. P. Milton—Recurring Earth Lives, \$0.90 (new \$1.35).

Wodehouse, E. A.—A World Expectant (Coming Christ), \$0.60; (new, \$1.25).

Wood, Ernest—Memory Training; Concentration; each, ppr., \$0.20.

Wood, Henry—God's Image in Man; Life More Abundant; The New Old Healing; The New Thought Simplified; The Symphony of Life; Ideal Suggestion Through Mental Photography; each, \$0.60.

Worcester & McComb—Religion and Medicine, \$0.65.

Christian Religion as a Healing Power, \$0.50.

Yeo, Dr. L. Burney—Food in Health and Disease, \$1.00 (new, \$2.50).

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, April 7, 1926

No. 18

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

EXPLOITATION OF THE INSANE BY PUBLIC OFFICIALS

In the CRITIC of February 24th a letter of John A. Savage was published making serious charges against the management of Saint Elizabeth's Hospital for the insane in the District of Columbia, and against the courts and methods, or lack of methods, by which persons are committed to this institution. It was charged that it is the custom of the War, Navy and other departments to cause the incarceration of perfectly sane persons in this asylum, and to have them held there indefinitely without due process of law, and that the courts are a party to this procedure. As a result of a grand jury investigation Senator Shipstead introduced a resolution for the investigation of this national madhouse.

A new impetus to the investigation of the whole situation has recently been given by Representative Blanton, of Texas, who stated that Col. Frederick A. Fenning, one of the three Commissioners of the District of Columbia, is conducting in his private capacity as lawyer a large and lucrative business by acting as "guardian" for persons committed to Saint Elizabeth's Hospital. When a war veteran who has become insane, or is supposed to be such, is sent to Saint Elizabeth's by the Veterans' Bureau, in some way or another not obvious Col. Fenning becomes his "guardian," a function which may be briefly described by saying that he is allowed to pocket ten per cent of the principal of the property of the unfortunate patient, and in addition ten per cent of his income, which consists in part of his pension. Seventy-five such cases were reported to Mr. Blanton by the Veterans' Bureau, while an examination of the District Supreme Court records showed that on May 16th, 1925, Col. Fenning was acting as "guardian" for 132 patients! Notwithstanding that Col. Fenning, with his salary as District Commissioner, and with ten per cent of the capital and ten per cent of the income of these 132 patients, can hardly be regarded as suffering from poverty, we are disposed to sympathize with him. The duties of District Commissioner are onerous and should absorb all of his

time, and it is claimed that he takes "a personal interest" in each of these 132 unfortunates, so that he must indeed be a much overworked man. Further, if Mr. Blanton's assertions are correct, this personal interest does not always cease with the death of the patient, and he still continues to be a "guardian" at ten per cent.

It is further stated that the District police have power to arrest any person whom they suspect of being insane, and to commit him for observation to the Gallinger Municipal Hospital, whence he is sent to Saint Elizabeth's for further observation for thirty days, a period which is sometimes conveniently extended to many months, and all this without warrant or other legal procedure or commitment. Whether Col. Fenning gets the guardianship of persons so committed does not appear at first sight, but it is well to remember that he is one of the heads of the police department which does the apprehending.

Possibly there may be nothing out of the way in the Commissioner having at the same time the monopoly of milking the patients at Saint Elizabeth's Hospital. But there are plenty of good lawyers in Washington among whom the work might be divided, and it is just as well to know what's what, and whether some *quid pro quo* is rendered as an inducement, and why a man who may be but temporarily insane should be mulcted of one-tenth of his property and income for the privilege of having Col. Fenning look after the other nine-tenths. That this is District law is true, but the fees charged are far in excess of those demanded by the regular trust companies.

It is therefore a cause for congratulation that several resolutions have been introduced both in House and Senate, calling for a thorough investigation of Saint Elizabeth's Hospital and other District and National institutions, including the Juvenile Court, the National Training School for Boys, the National Training School for Girls and, mind you, even the Supreme Court of the District of Columbia. That a Supreme Court should be made the subject of a congressional inquiry is surprising, but would seem to be called for in view of Mr. Savage's charges. That the Juvenile Court should be investigated is evident in view of charges that have been made that girls are turned over to the House of the Good Shepherd, a Roman Catholic institution, which is said to be a public laundry in disguise, where they are made to work for the pecuniary profit of the institution, but practically as slaves, as they receive no compensation.

One of the resolutions also calls for an investigation of the "custom and practice of committing persons alleged to be of unsound mind to insane asylums pursued by the Metro-

politan Police Department, the Commissioners of the District of Columbia, the War Department, the Navy Department and the Department of Justice."

World Conference on Narcotic Education

It is stated by Frederick A. Wallis, Commissioner of Correction of New York City, that sixty per cent of the inmates of the prisons of that city are either drug addicts or sellers of drugs, while other estimates place the total number of addicts in New York City alone at nearly 200,000. It is further asserted that the average daily expenditure of an addict for drugs is about \$20.

Without insisting upon the accuracy of these figures, there can be no question whatever that the habit is widespread and growing and that it is an important factor in crime. Quite apart from the physical and moral degeneracy induced by the habit, the necessity of procuring the means to purchase drugs is a prolific source of theft. Yet the subject receives by no means the attention it deserves in the public press, and apart from casual references one might think that the narcotic drug problem does not exist with us.

Those social investigators who are most familiar with and most interested in the subject have come to the conclusion that it is necessary to organize an educational movement directed against the use of narcotic drugs, which shall embrace the family, the school, the church, the press, the various legislatures, and for this purpose the International Narcotic Education Association has arranged for a World Conference on Narcotic Education to be held in Philadelphia July 5th to 10th, this year. This will have the co-operation of the Federal Government, and there will be present among others, delegates of the different nations and state and municipal governments. It is expected that 5,000 delegates will be present, and the meetings will be open to the public and will be held in the Exposition Auditorium, which has a seating capacity of 20,000. Every imaginable phase of the drug evil will be dealt with and steps will be taken on a large scale for the organization of a world-wide educational campaign against it.

Much information will be found in the *Curio* of July 15th and 29th, 1925. Those desiring further information on the subject should address *International Narcotic Education Association, Room 1925-A, House Office Building, Washington, D. C.* They should procure the government document containing the hearings before the House Committee on Education recently published.

Which Would You Choose?

- | | |
|---|---------|
| (a). <i>The Secret Doctrine</i> as H. P. B. Wrote It | \$7.50 |
| (b). <i>The Secret Doctrine</i> as H. P. B. Didn't Write It | \$20.00 |

Mr. Jinarajadasa Mutilates Theosophical History

Mr. C. Jinarajadasa contributes to *The Messenger* for January, 1926, page 166, an article entitled "Dr. Besant and Mutilation of the Secret Doctrine," in which he designates the charges brought against Mrs. Besant in the *Curio* and elsewhere in America as "mendacious," a term defined in the *Century Dictionary* as "lying." It may seem the height of tenderness to challenge statements made by an Apostle and Arhat like Mr. Jinarajadasa, so I quote his exact words and shall show that he simply doesn't know what he is talking about.

He says:

Many are aware how in America, for several years of late, charges have been made that Dr. Besant has mutilated *The Secret Doctrine* in publishing the Second and Third Editions. I have already written on the subject, and so has Mr. Bertram Keightley. The London Headquarters

of H. P. B. when she died were at 19 Avenue Road, Regents Park. I came to live at this place in 1896, and used to correct proofs of the Third Volume later on, and so was quite familiar with what the pupils of H. P. B. had done in the matter of the Second Edition. It was that H. P. B. had left instructions that changes were to be made, and in the Preface to the Second Edition Dr. Besant and Mr. G. R. S. Mead have mentioned those changes.

There are among the records at Adyar certain letters which I have lately come across. I quote from them on this matter of the charge against Dr. Besant.

(I omit the letters, as they are irrelevant to the charges. -Ed.)

I hope we shall not have again the mendacious statements as to mutilations by Dr. Besant. H. P. B.'s pupils only carried out the instructions left by H. P. B.

One of these letters states: "There is some talk of entirely reprinting *Secret Doctrine* and of correcting errors when the Third Volume is issued. The plates are in many cases found to be faulty and the expense of casting is so great as to make this worth while."

Let us now analyze Mr. Jinarajadasa's statements:

1. "... charges have been made that Dr. Besant has mutilated *The Secret Doctrine* in publishing the Second and Third Editions."

That Mrs. Besant mutilated *The Secret Doctrine* in publishing the Second Edition has not been charged. For the simple reason that she did not publish the Second Edition and had nothing whatever to do with its publication. The Second Edition was an exact reprint of the First Edition, and from the same plates, and was therefore without any change whatever, except that the words "Second Edition" were printed at the top of the title page. Both the First and the Second Editions bear the date 1888 on the title page. Mrs. Besant did not see *The Secret Doctrine* nor meet H. P. B. until 1889 (see her *Autobiography*, page 340). Consequently Mrs. Besant could not have published the Second Edition.

Let it be imagined that Mr. Jinarajadasa is using the term "Second Edition" in the sense of *revised* edition, it will be noted that he speaks of "Second and Third Editions." Only the third edition was "revised," as may be seen from its preface.

2. "I came to live at this place in 1896 and used to correct proofs of the Third Volume later on, and so was quite familiar with what the pupils of H. P. B. had done in the matter of the Second Edition."

This is untrue, for reasons above stated. The pupils of H. P. B. had nothing whatever to do with the Second Edition, and so Mr. Jinarajadasa could not know what they did do. Further, the Third and Revised Edition was published in 1893, three years before he appeared on the scene, and he could not have been familiar with what was being done. Had he discovered this by actual comparison of the two editions he would never have confused the Second Edition with the Revised Edition. We are therefore driven to the conclusion that his "familiarity" consisted in accepting their say-so without investigation, three years after the changes had been made! This would seem a rather slender basis for bringing charges of mendacity.

3. "It was that H. P. B. had left instructions that changes were to be made."

We do not deny that this story was passed off on Mr. Jinarajadasa, but there is no evidence that H. P. B. left any such instructions, and, on the contrary, there is evidence that neither Mrs. Besant nor Mr. Mead knew of such instructions. In the preface to the "Third and Revised" Edition, signed by Mrs. Besant and Mr. Mead and dated 1893, we read:

"In preparing this edition for the press, we have striven to correct minor points of detail in literary form, without touching at all more

important matters. Had H. P. B. lived to issue the new edition she would doubtless have corrected and enlarged it to a very considerable extent."

Here is no claim to authorization by H. P. B. On the contrary it says distinctly: "Had H. P. B. lived to issue the new edition, she *would doubtless have corrected*" Can you imagine that if she had given such authorization it would not have been mentioned? In fact, the claim of authorization is clearly a fiction devised after the unpardonable tampering of the revisers had been detected. We challenge Mrs. Besant to produce any such authorization other than from her own resourceful memory.

4. " . . . and in the Preface to the Second Edition Dr. Besant and Mr. G. R. S. Mead have mentioned those changes."

This is untrue. For reasons stated above the Second Edition contains no such preface. Such a preface is to be found in the Third and Revised Edition, as quoted above, and to those who have compared the revision with the original it will be seen to contain a barefaced lie. It says, to repeat:

"In preparing this edition for the press, we have striven to correct minor points of detail in literary form, without touching at all more important matters."

The existence of a third and fourth volume of *The Secret Doctrine* is certainly a matter of the highest importance, not "a minor point of detail in literary form." H. P. B. has repeatedly referred to these, both in *The Secret Doctrine* and elsewhere, asserting that the third volume was ready for the press, the fourth nearly so. Unless we are to assume that she was deliberately lying, not once, but several times, we think we are justified in demanding why all reference to these in *The Secret Doctrine* has been deliberately suppressed without explanation. There are several of these suppressions. We quote only from the original preface as H. P. B. wrote it and as it appears in the original edition, comparing it with the same preface mutilated by Mrs. Besant and printed in the revised edition, under the pretense that it is H. P. B.'s original preface.

Preface; original edition; Vol. I.

Should the present volume meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. *The third volume is entirely ready; the fourth almost so.* (Italics mine—Ed.)

Original preface according to Annie Besant; third edition, Vol. I.

Should the present volume meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety.

H. P. B.

London, October 1888

H. P. B.

LONDON, October, 1888.

Those who are curious to see the further suppressions of information about the third and fourth volumes will find them in full in the *Critic* for September 27th and October 25th, 1922, or as follows:

Original, Vol. I, Introductory, page xl. Compare Besant edition, Vol. I, Introductory, page 23.

Original, Vol. II, page 106. Compare Besant edition, Vol. II, page 112.

Original, Vol. II, page 437. Compare Besant edition, Vol. II, page 456.

Original, Vol. II, pages 797-8. Compare Besant edition, Vol. II, page 842.

See also H. P. B.'s 1888 Message to the American Theosophists.

If Mrs. Besant and Mr. Mead had limited themselves to eliminating actual typographical errors, to giving more exact references and to correcting obviously imperfect quotations, some of which unquestionably exist in the original edition, they might have been rendering a service to

students. But it is no service to doctor up H. P. B.'s English, already corrected under her supervision by two educated helpers, the two Keightleys, to suit their own standards of taste and elegance, when it was already sufficiently clear and explicit. In so doing they risked, and actually did introduce changes of meaning. For who can substitute thousands of words or phrases for others and rewrite whole sentences and be sure of not altering the sense, even if in but a slight degree? Further to replace a word of Anglo-Saxon origin by a more polite one of Greek or Latin derivation is not only the trick of a schoolboy, but insufferable pedantry when done by a pupil to his teacher.

You will say, perhaps, that I am making mountains of molehills and that most of these changes are insignificant. If insignificant, they should not have been made; if they affect the meaning in the slightest degree, they are unpardonable. In either case the term "mutilation" is an apt one. Some 30,000 such foolish "corrections" have been made in the two volumes, and below I shall give a very few as samples, taken entirely at random, from which it will appear that some are needless while others introduce changes of meaning. Multiply these by 2,000 and you will see that the chances of change of the original meaning are innumerable. More will follow from time to time.

Original, I, 1. the emanation of the Word in later systems.

Revised ed., I, 31, the emanation of the World in later systems.

H. P. B. meant Word, not World.

Orig., I, 2. Epicurus and Lucretius taught the same, only adding to the lateral motion of the atoms

Rev., I, 32. Epicurus and Lucretius taught the same doctrine, adding however to the lateral motion of the atoms

Needless alteration.

Orig., I, 12. Seven Cosmical Elements visible in the air

Rev., I, 40. seven Cosmic Elements visible in the Air

It is correct to speak of the "Seven Elements," and nobody writes air with a capital A. "Cosmical" is as correct as "Cosmic," and was used by Huxley and John Fiske, though not good enough for Besant.

Orig., I, 140. Mahapralaya (universal destruction)

Rev., I, 164. Mahapralaya (Universal Dissolution)

"Dissolution" and "destruction" are not synonymous.

Orig., I, 141, note. And then the learned gentleman gives striking instances.

Rev., I, 164. And then the learned chemist gives striking instances. Was Crookes any less a gentleman than a chemist?

Orig., I, 140, note. modern physicists

Rev., I, 164. modern Physicists.

Would Mrs. Besant write "grocer" with a capital? And why does she on the same page write "chemist" with a small "c"? Is a chemist less than a physicist? This is but a sample of her inconsistency in "revision."

Orig., I, 363. risked and could hardly escape death.

Rev., I, 388. risked death, and could hardly escape it.

Needless alteration.

Orig., I, 673. the motion of bodies and their direction.

Rev., I, 736. the motion and the direction of bodies.

Why this change?

Orig., I, 10. the initial four chapters of Genesis are the fragments of a highly philosophical page in the World's Cosmogony. (See Book III, *Gupta Vidya and the Zohar*.)

Rev., I, 39. the four initial chapters of Genesis are the

fragment of a highly philosophical page in the world's cosmogony (reference omitted).

That is equivalent to substituting for "first four" the erroneous "four first." Note also another suppression of mention of Volume III.

Orig., I, 657. . . . so as to answer the mystic signs.

Rev., I, 720. . . . so as to match the mystic signs.

Orig., I, 657. . . . with reference to certain passages

Rev., I, 721. . . . with regard to certain passages

Orig., II, 13. Stanzas translated with commentaries from the Secret Book of Dzian.

Rev., II, 13. Twelve Stanzas from the "Book of Dzian," with commentaries.

Orig., II, 15. Anthropogenesis in the Secret Volume (verbatim extracts).

Rev., II, 15. Anthropogenesis. From the Stanzas of Dzian.

The revision does not indicate that the Stanzas are from a Secret Volume, or that they are verbatim extracts.

Orig., II, 15. Stanza I, 1. . . . their Lord, the One Eye.

Rev., II, 15. Stanza I, 1. . . . their Lord, the One Eye of our World.

Orig., II, 1. . . . but some of the Stanzas were too obscure to be understood without explanation. Hence, as was done in Book I, while they are first given in full as they stand, when taken verse by verse with their Commentaries, an attempt is made

Rev., II, 1. . . . but some of the Stanzas are too obscure to be understood without explanation, and therefore, as in Volume I, they are first given in full as they stand, and then, when taken verse by verse with their Commentaries, an attempt is made

This sample of a very common type of meddling does not save the printer one word and serves only to expose the conceit and pedantry of the revisers. There is absolutely no betterment of literary form.

Corruption of Original Blavatsky Texts by Mrs. Besant and Others. A set of Clippings containing the first public exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations, can be had from this office for six cents in stamps.

Important Leadbeater Document

This office has copies of the complete stenographic report of the meetings of the Special T. S. Committee, Col. H. S. Olcott, chairman, held in London in May, 1906, to pass on charges of pernicious moral teaching brought against C. W. Leadbeater, and which resulted in his confession of guilt before the Committee and his resignation from the Society. These will be loaned for *not longer than two weeks* to thoroughly responsible persons in America only, with whom we are acquainted, and will be sent by registered mail to such applicants, application to be accompanied by the mailing costs, 25 cents in stamps. We reserve the right to refuse any application without explanation or apology.

This sensational document is authoritative and a complete refutation of all later evasions and denials.

To Theosophical Readers—More Subscribers Wanted

The *Chronic* earnestly desires the co-operation of its theosophical readers in increasing its circulation among theosophists, with the view of informing them as to the actual conditions in the Theosophical Society

and of promoting a revival of interest in the original teachings as given by H. P. Blavatsky and in the letters of the Masters. Subscription to all parts of the world, 50 cents a year.

Get a Back File of the "Critic"

We can still supply sets of the *Critic* from October 1917 to December 31, 1925, for two dollars and fifty cents, or ten shillings threepence, sent to any part of the world. Later issues at two cents a copy, minimum five cents. These issues contain invaluable information not otherwise easily accessible to T. S. members, and all carefully verified. The *Critic* is the only periodical publishing inside information about the T. S. which is excluded from the officially censored journals. The present conditions in the T. S. are discussed with entire frankness by an F. T. S. Get a set of the *Critic* while it can still be supplied, and subscribe for your theosophical friends. Subscription, 50 cents.

The Liberal Catholic Church and the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the *Critic*. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

Inside History of the "Coming Christ" Movement

Those who would like to know something of the inside history of Mrs. Besant's New Messiah affair, and of the personalities back of it, will find much astonishing and authentic information in the following:

The Theosophic Voice, three parts. A full account of the famous Leadbeater scandal of 1906 and of how Mrs. Besant put him back into the T. S. Also the Van Hook letters.

Veritas—Mrs. Besant and the Alcyone Case.

A full account of the famous Madras trial centering about Krishnamurti, the New Christ, and telling you much you should know about C. W. Leadbeater, now one of the "Twelve Apostles," and his infamous doings, including his own confessions, in the form of original documents.

Brooks, F. T.—The Theosophical Society and its Esoteric Bogeydom.

Brooks, F. T.—Neo-Theosophy Exposed.

The Brooks books contain many documents otherwise inaccessible relating to Leadbeater and others who are now "Apostles" and "Arhats."

Levy, Eugene—Mrs. Besant and the Present Crisis in the Theosophical Society.

These books contain facts every F. T. S. should know, but which are either carefully concealed or denied.

These books will not be sold, but will be loaned to responsible persons upon making the usual deposit of two dollars, against which the postage and a small charge of five cents a week to cover wear and tear and packing will be assessed. We reserve the right to require satisfactory references from persons unknown to us, and to refuse to loan them to those not complying with this.

The famous pamphlet, "The Central Hindu College and Mrs. Besant," by Bhagavan Das, author of *The Science of Peace*, can still be supplied for 10 cents.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, April 21, 1926

No. 19

Yearly subscription, United States and foreign, \$1.75 cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 3, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

ASTONISHING CRIME CONDITIONS IN MISSOURI

The Missouri Association for Criminal Justice, a body organized in 1924 through the efforts of the Missouri Bar Association, has recently completed an elaborate survey of the results in that state of the administration of criminal justice which, it is hoped, will lead to an entire revision of the methods of procedure in criminal cases, and which affords some explanation of the prevalent demand for greater severity.

It would appear from this survey that crime is at present about the safest business one can engage in and that the risks are far less than in most mercantile pursuits.

Let us glance at a few of the findings.

In St. Louis in the year from October 1st, 1923 to October 1st, 1924, 149 cases of murder and manslaughter were reported, for which only 25 persons were ultimately given some sort of punishment. Of 2,701 burglaries only 107 were punished. There were 2,075 robberies (legally distinguished from burglary), for which 379 arrests were made, while only 85 received punishment. Of 4,277 larcenies 94 were punished; 17 were punished out of 369 cases of embezzlement; 30 were punished out of 758 forgeries; 16 people were punished for 3,115 automobile offenses. As a whole, there were 13,441 major crimes during the year, for which only 374 people were punished.

The actual facts show that there is only one chance in 6 of being punished for murder in St. Louis, while in Kansas City there is but one chance in 11. In St. Louis there is one chance in 25 of being punished for robbery and in Kansas City one in 28. In Kansas City burglars fare better, for there are 99 chances in 100 of escaping scot-free.

Once caught, and having failed to elude the law in one way or another, the offender still has an excellent chance of escaping the full legal penalty imposed. Taking St. Louis again, there were 242 offenders sentenced to the penitentiary, of whom 40 did not actually go there, their sentences being commuted to the Reformatory, while some were paroled at

once. Of the 202 who actually went to the penitentiary 100 were on two-year sentences, but within 13 months all but 21 had been released. Out of more than 1,000 serious reformatory cases with an average sentence of 50.6 months, the actual average served was 11.5 months.

Whatever may be the defects or virtues of the Missouri parole system it appears to be a shocking failure as compared with that of many other states. It was shown that out of 1,000 recent paroles 25 per cent of the parolees disappeared immediately, while another 25 per cent were returned for new crimes or other parole violations. Compare this with the parole results in the three Federal penitentiaries in 1924, where there were only 2.64 per cent of violations, and with the recent Ontario (Canada) report, which shows only 4.3 per cent of failures. It may be generally stated that the average of parole violations does not reach 10 per cent, a risk well worth taking for the salvage of the remaining 90 per cent or more. The cause of the failure of parole in Missouri does not lie, therefore, in the general principle of parole, but either in a defective law or in lax administration, or both. These facts are well worth bearing in mind, for the average person, and the press likewise, is prone to demand total abolition of parole rather than sounder laws and better administration.

The study of ten years' experience shows that in Missouri the average time from the commission of a crime to final action by the court is nearly 25 months, while in England, which has a very low crime record, the final decision is usually reached within a few weeks.

It is growing to be more and more the opinion of serious students of the crime question that it is not length of confinement or severity of treatment which is effective in preventing crime, so much as sureness and swiftness of punishment. He who commits a crime is taking his chance. The criminal takes his chance like a gambler, and what gambler or speculator would not consider himself fortunate if he had but three chances in a hundred of losing, as is the case with St. Louis criminals?

It should be obvious that in this case the shrewder offenders are more likely to escape, and the slower and less intelligent are more likely to be caught and imprisoned. The prison population, therefore, consists largely of defectives and subnormals, and so we have the speculations of those who consider criminality as necessarily associated with some sort of mental defect; crime is considered as due to disease because it is the diseased ones who happen to get caught.

It is stated that New York is already undertaking a similar survey in that state, and the same is being urged in Massachusetts. Ultimately, then, we may hope that legislatures,

with the aid of intelligent and trained advisers, will spend a portion of the time in bettering the laws we already have which they are now devoting to pestering honest citizens with regulations which constitute them potential criminals; that they will devote more attention to handling the crimes we have, and less to inventing new crimes.

Hell's Bottom

We can't think of any better words to express where we are.

The editor appeals to the readers of the CURR to do what they can in the way of assisting its publication financially. The price of the subscription does not begin to cover the incidental expenses, including office rent, clerical work, etc., and the deficit has to be met by voluntary donations from those who are in sympathy with its aims.

Shall the CURR keep on? If so, it depends largely upon the good will of its readers, manifested in a material fashion. Letters of appreciation are encouraging; they help to give the Editor "pep," but they, alone, do not pay the bills. It's a cold, cruel world, ladies and gentlemen, and good will is not accepted in lieu of cash by printers and landlords, no, not even by stenographers and typists.

Gems from Krishnaji

The Herald of the Star for March publishes three addresses by Meenlah-To-Be Krishnamurti, which are chiefly interesting as displaying his mentality, or lack of mentality, and as indicating that after having been made a fool of by Mrs. Besant and her cronies, he is now proceeding to make a fool of himself.

In one of the speeches Mr. Krishnamurti discourses on happiness. He tells us:

"And I think personally there is nothing more wonderful in the world, nothing more magnificent, nothing more glorious than to be happy, to be really enthusiastically happy like a bird that goes up in the clear sky of the morning and it knows there is nothing to stop it, nothing to control it, nothing to pull it down."

And again:

"I do not see why we do not understand that it is much nicer to be happy than not to be happy."

And a little further on he says:

"And to be great is synonymous with happiness. If you are absolutely happy you are really great."

If that is the sort of gospel the Coming Teacher is going to promulgate, the Theosophical Society could not render a greater service to humanity than to send him a petition to stay away, for it is Epicureanism pure and simple, and the doctrine that there is "nothing more glorious than to be happy," is just what is the matter with the world at present. Be happy by all means, if you can, even if your path is the so-called Path of Woe; it is far better than being miserable. But don't exalt it as an aim in itself. Don't forget what the Bhagavad Gita says:

"Taking as equal pleasure and pain, gain and loss, victory and defeat, gird thee for the battle. Thus shalt thou not incur sin."

"Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive."

"He attaineth Peace into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved: not he who desireth desires."

One wonders what would have become of the Theosophical Movement had H. P. Blavatsky acted on this new gospel. She was terribly

unhappy at times, but the beauty of it was that she never surrendered to the desire for happiness, never once made her own happiness a motive, never averted from the path of duty from such considerations. And it was this which made her great.

It would seem that Krishnaji is intoxicated with the conception of happiness, and no wonder. To have some 20,000 ladies adoring him and contributing from their slender resources to provide him with luxuries, to dress him in the height of fashion, to transport him all over the world to the tune of \$6,000 a year, with endless opportunities to play tennis and pose at afternoon teas, to joy-ride in his automobile, to be praised, to be flattered, to hear sentimental women tell him how they love him, to have people hang on his words and go into raptures over his imbecilities, to have silly old ladies (with a capital "I.") publish it all over the world when he tells them to "grow more magnificent"—who wouldn't be happy and therefore "great"?

Under these circumstances it would be too much to expect Krishnaji to take the trouble to be consistent. The following are selected from the same speeches:

Most of us are in a position between the two. We are neither absolutely happy nor absolutely miserable . . .

I want to show that you must be absolutely happy or not at all. You cannot be half happy.

During these fourteen years the Order has been vague, it has not acquired any definite form, any definite teaching, any definite philosophy of its own, except the one predominant idea of the Coming of the Great World Teacher.

During these fourteen years we have developed ourselves slowly, we have given birth to new ideas, to new conceptions.

But there is one sentiment in Mr. Krishnamurti's second speech in which I heartily concur. He begins by saying: "You will be tired of hearing me speak."

Mahatmas, Then—and Now

Note by the Editor.—The "Message to Members of the Theosophical Society from an Elder Brother," published in *The Theosophist* for January, 1926, purports to have been written by one of the Masters. This has been referred to in the *Curio* of March 24th. It has been attributed by some to the Maha-Chohan, and by the more skeptical is supposed to have originated with George S. Arundale, who read it at a meeting in Kensington Town Hall, London, and also at the Jubilee Convention at Adyar. Below are given extracts from authentic communications from the Maha-Chohan, and from the Mahatmas Morya and Koot Hoomi, the two Masters who in the past have had the most to do with the Theosophical Society. It takes no expert in style to see that the "Message" could not have been written by any of these three. Farther, the entire spirit of the "Message," the very principles involved, differ from the sentiments expressed by the Masters. The fulsome laudation of Mrs. Besant, while not limited to Mr. Arundale, is here carried to an extent seldom to be found elsewhere than in his writings. See, for example, the quotation from an Arundale letter in the *Curio* of September 23, 1925. One might search far and wide through the well-known Mahatmic communications without finding the injunction to offer any human being "reverent homage." Devotion to principles, not homage to persons, however much we may admire these, that lies back of all the Mahatmic teachings, and how they regard such homage when shown to their own personalities, that is shown in *The Mahatma Letters*, pages 313-4. That a Mahatma should have furnished Mrs. Besant with such a document, to be used in furthering her own purposes, and for the promotion of her

own glorification, not to say apotheosis,—as she has done in publishing it in her journal—is utterly inconceivable, and stamps it as fraudulent and as the product of one who has lost sight of the great principles in the glamour of his "valiant President."

Mr. Arundale is a poor prophet. He declared (*The Theosophist*, November, 1925, page 280) that Nityananda was destined to become one of the greatest statesmen of the world. In three months, Nityananda was dead. Here it is predicted that Mrs. Besant will remain many years among us. Let us hope that this prophecy will not prove equally fatal, and that she may live long enough to witness the return of the Society to those paths from which she has been so instrumental in decoying it.

From the Maha-Chohan's Letter; Letters from the Masters of the Wisdom, page 6:

For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the priests—Buddha, Divine Wisdom and enlightenment, Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss—NIRVANA.

The Master M., Mahatma Letters, page 255:

Suby Ram—a truly good man—yet a devotee of another error. Not his guru's voice—his own. The voice of a pure, unselfish, earnest soul, absorbed in misguided, misdirected mysticism. Add to it a chronic disorder in that portion of the brain which responds to clear vision and the secret is soon told: that disorder was developed by forced vision; by *hathu yog* and prolonged asceticism. S. Ram is the chief medium and at the same time the principal magnetic factor, who spreads his disease by infection—unconsciously to himself; who inoculates with his vision all the other disciples. There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves

From the Elder Brother's Message; January 1926 Theosophist, pages 2, 3:

At this moment of the dawning, therefore, when you have good cause to rejoice at the signs of a bounteous harvest, look back upon the figures of the Founders and their faithful comrades, and offer them your reverent homage; for it is they who bore the brunt of the ridicule, the opposition, the hatred, the persecution, which all Truth encounters, as from time to time it emerges from its compassionate veiling to stand forth amidst an ignorance which so often would destroy all that it cannot understand. They know Our gratitude. Show now your own by nobly carrying on the work they so gloriously began. We lend to you again for further inspiration and wise leadership your valiant President, Our consecrated representative in the outer world, Our cherished, dearly loved brother. For many years she will remain among you and she will guide you—if you will—along the pathway We have chosen for Our Society. You too love her dearly, and not many centuries ago you might have followed her to death. To-day you can follow her, not to death, but to the larger life. Follow her, brothers. You can have no better guide than she, who for lives has lived but to serve her fellow-men, who has suffered heroic martyrdom, who has endured all the agony the world can sometimes in its frenzies inflict upon those who love it even against its will. Be loyal to her, for so are you loyal to those great ideals which she so magnificently embodies.

of astral light into consciousness. There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and those who are *unwillingly*—blind.

The Master K. H., Mahatma Letters, page 231:

They work for the greater power and glory (!) of their Order; we—for the power and final glory of individuals, of isolated units, of humanity in general, and we are content, nay forced—to leave our order and its chiefs entirely in the shade. They work, and toil, and deceive, for the sake of worldly power in this life; we work and toil, and allow our chelas to be temporarily deceived, to afford them means never to be deceived hereafter, and to see the whole evil of falsity and untruth, not alone in this but in many of their after-lives. They—the Jesuits sacrifice the inner principle, the Spiritual brain of the ego, to feed and develop the better the physical brain of the personal evanescent man, sacrificing the whole humanity to offer it as a holocaust to their Society. . . .

At the Periscope

Atlanta Penitentiary. We are glad to learn from an article in the *Washington Post* of March 29th, that under the beneficent rule of Warden Snook the inmates of Atlanta penitentiary are well pleased with their treatment, despite the terrible overcrowding, which seems to be in striking contrast with Mr. Biddle's government hotel at Leavenworth. In just what their rejoicing consists is not stated, but we read elsewhere that Remus, millionaire bootlegger, spent \$70,000 on entertainments during his two years' sojourn at Atlanta. This should have added not a little to the joy of the inmates, if evenly distributed. Atlanta has a duck mill which makes our mail bags and uniforms for our sailors. The workers get an average wage of \$8 per month, or 33 cents a day. Owing to the superstition prevailing in the Government that prison-made goods must be for Government use only, there is much unemployment and Mr. Snook is casting about for other suitable industries. He might start making soap and towels for the Washington jail.

A Triumph for Parole. In five years 1,149 prisoners have been liberated on parole from the prisons of Ontario, only 46 relapsing. 95.7 per cent have made good, at a saving to the Province of nearly \$96,000. Anti-parole howlers make much noise, but facts don't back them.

The Law-Making Mania. Speaking of what are to be technically considered as crimes, thanks to the ever increasing number of laws, Judge Fuller of Luzerne County, Pa., says: "Human behavior, under modern legislation, is now hedged in by so many restrictions that it has become impossible for even the best-intentioned people to go through the day

without committing one or more crimes. It is fair to assume that in our country, land of the free, 50,000,000 crimes are being daily committed. If these were all prosecuted for punishment one-half of our federal population would be confined in jail and the other engaged in getting them there."

Milking Time. —George S. Arundale, in *The Herald of the Star* for March, page 88, calls for 1,200 pounds, or nearly \$6,000, to pay the traveling expenses of Messiah-To-Be Krishnamurti for the year 1926-7, and announces a "self-denial month." George tells us that "Money given unwillingly, grudgingly, is useless to the Order." Seemingly George's episcopal bonnet must have confused his ideas. Motives may count with the ticket agents of the Road to Heaven, but Krishnaji is not taking that route at present, I hope, and I suspect that with earthly railroads and hotels a dollar's a dollar. Anyway, \$6,000 should give Krishnaji a jolly time and afford much entertainment for the press.

Mr. Stone Shakes the Plum Tree. Adyar Day circulars emitted by the U. S. Adyar Committee are always interesting. Last year funds were solicited for Mrs. Besant through a circular letter of Mr. Messiah-To-Be Krishnamurti, in which he informed prospective contributors that "One may become a God or a pitiful sinner at Adyar." Whether this was a sly hit at Apostle Wedgwood, who laid the foundation of his unenviable reputation at Adyar, we can only surmise. This year Secretary Stone supplies us with a further appeal in behalf of this breeding place of "pitiful sinners." He says: "Dr. Besant is coming to America this summer. The inestimable privilege of her presence we can scarcely realize." Right you are, Mr. Stone, I for one fail entirely to realize it. The circular is accompanied by a blank letter of greeting to "Dear Dr. Besant," to be signed by the members, but only by those who make the donation to Mrs. Besant mentioned therein. From this it appears that the privilege of greeting Mrs. Besant must be paid for. Did you ever hear such bunkum, such egregious and extravagant tommyrot? Those who don't pay can't greet the Doctor. When we remember that at the last sectional election Père Rogers polled only 957 votes out of a membership of 7,000, and that at the last presidential election not enough American members voted for Mrs. Besant to make the requisite two-thirds, the "huge bundle" of congratulatory letters—each accompanied by a cash donation—which Mr. Stone is going to forward to Adyar, is not likely to fill a small handbag.

Statement of the Ownership and Management of the O. E. Library Critic required by act of Congress, of August 24, 1912, for April 1, 1928.

The O. E. LIBRARY CRITIC, published bi-weekly at Washington, D. C. District of Columbia, City of Washington, s.s.

Before me, a notary public in and for the District aforesaid personally appeared H. N. Stokes, who having been duly sworn according to law, deposes and says that he is the editor of the O. E. LIBRARY CRITIC and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, The O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

Editor, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

Managing Editor, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

Business Manager, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

2. That the owners are:

THE O. E. LIBRARY LEAGUE, Incorporated. Board of Trustees, H. N. Stokes, President and General Manager, 1207 Q Street, N. W., Washington, D. C.; A. Buhler, Vice-President, 965 First Place, West New York, N. J.; Kepler Hoyt, Treasurer, 4114 Emory Place, Washington, D. C.; M. S. Emory, Secretary, 710 Eighth Street, N. W., Washington, D. C.; Ralph E. Lum, 786 Broad Street, Newark, N. J.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: none.

(Signed) H. N. Stokes, *Editor*.

Sworn to and subscribed before me this second day of April, 1926.

(Signed) WM. H. DORSEY, *Notary Public, D. C.*

My commission expires August 7, 1927.

Some Recent Publications and Reissues

Supplied by THE O. E. LIBRARY at prices stated. Books marked "(L)" will be loaned.

Lewis W. Scott—Theosophical Science Series, each, paper, \$0.25. As follows:

The Moon, the Land of the Great Silence.

The Building of Our World.

The Evolution of Plants.

The Sun, the Lord of Life.

Our Sister Planets.

The Evolution of Animals.

Primitive Man.

In the Depths of Space.

Astronomical Rambles.

These little manuals present scientific facts and current hypotheses for the use of students of Theosophy, and are specially commended by the O. E. LIBRARY COMMITTEE.

Mead, G. R. S.—The Gnostic: John the Baptizer (L), \$1.95. Together with Studies on John and Christian Origins, the Slavonic Josephus' Account of John and Jesus, and John the Fourth Gospel Poem.

Palmer, Ernest G.—The Secret of Ancient Egypt (L), \$1.25.

The Path—Bi-Monthly Back to Blavatsky magazine published by the Independent Theosophical Society, Sydney. Subscription through the O. E. LIBRARY, \$1.00 a year.

Pryse, James M.—The Restored New Testament (reissue) (L), \$5.00.

The Prometheus Bound of Aeschylus; Poetical and literal translation, with theosophical interpretation, \$2.00.

The Adorers of Dionysos (Bakchal) of Euripides; translation and interpretation, \$2.00.

Spence, Lewis—The Problem of Atlantis (L), \$3.50.

Atlantis in America, \$4.50.

These books present the scientific facts bearing on the problem of Atlantis, and are the latest treatment of the subject from the standpoint of archaeology, geology, biology and tradition.

The Theosophical Movement (L), \$5.00.

A history of the modern Theosophical Movement, with copious extracts from original documents. By far the most complete history extant. Invaluable to students of H. P. Blavatsky.

Teachings of the Temple; comprising the teachings of the Temple of the People, \$3.00.

Rolle, Richard—The Amending of Life (L), \$1.00.

The Minor Works of Richard Rolle (L), \$1.95.

Translations, with introduction, etc., of the works of an eminent 14th century mystic.

THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

Wednesday, May 5, 1926

No. 20

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C., under Act of March 3, 1879.

PRISON-MADE ARTICLES

Readers of the CRITIC two or three years ago will remember the H. A. P. Club, founded by Mrs. E. M. Farra, of Summit, N. J., the object of which was to assist prisoners in selling the articles made by them in their leisure time. With the death of Mrs. Farra the Club disintegrated.

Inspired by Mrs. Farra's example, Mrs. O. Widmayer, of Edgewater, Colorado, has taken up the work of disposing of prisoner's articles sent to her, and at her request I publish the following:

Some time ago, while engaged in social work, I had occasion to notice the attractive, often remarkably beautiful articles that the men in various prisons made in their spare time from materials purchased with their own money. In a number of prisons the men are permitted to sell these articles, the proceeds going directly to them.

Many of the prisoners, often the highly gifted ones, too, find it extremely hard to market their spare time goods, because they have so very little contact with the outside world—some of them brought up in foundling homes and asylums haven't a single soul even to write to and never have a visitor.

The sale of their goods inspires them with courage, gives them renewed self-confidence, and most important of all, gives them an added interest in life, which for them in most cases is drearily monotonous.

In order to encourage them I have taken the work of some of these men and offered to sell it for them. I have some lovely hand-worked bead necklaces and bags, horse hair bridles, belts and hat bands that are unusually attractive, neckties, toys, German silver bracelets and paper cutters with pearl inlays, and jewel boxes of inlaid wood which are examples of unusually fine workmanship.

I would be very glad to have any interested persons get in touch with me and would also give consignments of the goods to anyone who could sell them.

Mrs. O. WIDMAYER,

Edgewater, Colo., Box 623A, Route 2.

Mrs. Widmayer informs me that she would like to hear from prisoners who are making baskets or any kind of rugs, as well as bird-houses, there being a better demand for such articles than for those which are usually made.

I might add here, what I have often stated before, that in most prisons the inmates are paid little or no wages for their work, that in some institutions there is but little employ-

ment, and that even in those which have a system of labor the men usually have spare time which could be profitably employed. The value of employing such time *profitably* from a financial standpoint alone will be obvious when it is remembered that most of them have little or no funds, that they will be discharged from prison with a cash capital of at most five dollars, which has to tide them over the difficult days of seeking employment, and that after this has been spent, if they have not found work, their only resource is to starve or steal. The accumulation of some money is therefore one of the vital factors in reducing recidivism, the penological phrase for relapse into crime. Further, many of them have families which have been left wholly or partially without support and who are likely to become a charge upon public or private charities. These men are usually most anxious to contribute to their support by their earnings.

One of the chief difficulties such prisoners find is in selling what they make, and for this reason the organization of outside assistance is most desirable. I hope that some of our readers will be induced to write to Mrs. Widmayer and cooperate with her in starting a new H. A. P. (Help a Prisoner) Club, or some similar organization through which the sale of prisoners' articles may be facilitated.

It is also suggested that not a little assistance might be given to prisoners desiring to employ their leisure time by advising them as to what kinds of articles are most readily sold, and by supplying them with books or instruction in such handicrafts. I think that prisoners do not always realize the wants of their desired customers and the dictates of fashion. Horsehair belts, hatbands and watch chains form a favorite product, for example, but here in the East they are not suited to the public taste.

The Saint Elizabeth's Hospital Scandal

In the *Curier* of February 24th and April 7th attention was called to charges involving Saint Elizabeth's Hospital, the national insane asylum. From developments up to the present time it would appear that a scandal of first-class dimensions is being uncovered, involving illegal commitment of persons, sane and insane, and the malingering of inmates under the form of guardianship by Commissioner Penning, of the District of Columbia, in collusion with Dr. William A. White, the Superintendent of the asylum.

At this time two congressional committees are conducting investigations, and so strong is the feeling in Congress that on April 23d the whole House rose to its feet, except twenty members, in response to a call from Representative Blanton, who is engineering the investigations. It is said that there has not been a demonstration of this kind in the House for more than ten years. An endeavor is being made to impeach Commissioner Penning.

Among the many facts so far elicited it was shown that Superintendent White, in charge of the asylum, has been in the habit of nominating Penning, who is also a lawyer, as guardian for inmates in return for special favors, and that Penning has been in the habit of charging war

veterans and other inmates not only 10 per cent of their capital, but a running charge of 10 per cent of their income, and often more, up to 22 or even above 50 per cent. One case is given of a civil war veteran who owned only \$648, of which Fenning mulcted him all but \$12.

It was also in evidence on the testimony of Corporation Counsel Stephens that during the past four months 150 persons have been thrown into the asylums at the instigation of the Commissioners, while Grandall Mackey, late commonwealth attorney of Virginia, testified that there are hundreds being illegally held on no further warrant than a letter from the Public Health Service.

The Veterans' Bureau records show that Fenning has pocketed 10 per cent, or \$78,000, of the personal estates of shell-shocked veterans, while the Supreme Court Records show that he has received \$109,000 from other inmates of St. Elizabeth's.

It would seem that all of the insane asylum scandals which have been aired in the *Currier* from time to time become insignificant as compared with that of St. Elizabeth's. In the opinion of Mr. Stanton Commissioner Fenning deserves a term of 25 years in the penitentiary. The existence of an outside ring operating in conjunction with the superintendent, is suspected, which includes even a firm of undertakers who charge exorbitant fees for burying inmates. It has also been shown that the money spent for "coal" during the past ten years would buy over 7.23 tons *per capita* per annum, notwithstanding that the inmates are packed in like sardines, an amount sufficient to heat a good sized house for a whole winter in this climate.

Saint Elizabeth's Hospital. Persons interested in illegal commitments and other abuses in this hospital should communicate with American Equity Association, Room 1, 1317 New York Avenue, N. W., Washington, D. C.

Who Will Write to a Prisoner?

Membership in THE O. E. LEAGUE LEAGUE, with a view of corresponding with friendless inmates of prisons, is open to all responsible persons, above 20 years of age, male or female, irrespective of race, color, or creed. No references or educational requirements are demanded, but a statement of approximate age, tastes, special training etc., is helpful to us. The conditions of membership are: personal application, 10 cents registration fee, 50 cents annual subscription to the *Currier*. Voluntary donations towards meeting expenses are invited, but not demanded.

To Prisoners Wanting Correspondents

I have been surprised to learn that prisoners often read the *Currier* without discovering that they can get correspondents by writing to us. We will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the LEAGUE is neither a matrimonial bureau, a bank, nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applications should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The *Currier* is sent to prisoners whose applications have been accepted, but without further acknowledgment until a correspondent is actually furnished. All prisoners on our list are registered as LEAGUE members and are expected to be loyal to its aims and ideals and to discourage any attempt to abuse them.

White Lotus Day—May Eighth

Hail and farewell! Through gold of sunset glowing,
Hear us of old your ship puts forth to sea;
We stand upon the shore to watch your going,
Dreaming of years long gone, of years to be.

The ship sails forth, but not from our remembrance,
We who were once of your ship's company;
Master of many a strong and splendid semblance,
Where shall we find another like to thee?

Your ship sets sail. Whate'er the end restore you,
Or golden isles, or Night without a star,
Never, Great-Heart, has braver barque before you
Or sailed, or fought, or crossed the soundless bar.

Rosamond Marriott Watson

H. P. Blavatsky died May 8th, 1891. It was her wish that her followers should commemorate the day of her passing under the name of her favorite flower, the white lotus, that they should meet together and read from *The Voice of the Silence* and from *The Light of Asia*. She made no further request, asked for no eulogies, no apologies, no reading from any books of her own, for even *The Voice of the Silence* is but the translation by her of fragments from a very old book, *The Book of the Golden Precepts*.

As time passed, as new prophets have arisen, the observance of White Lotus Day became ever more perfunctory, and was even neglected, and when such meetings continued to be held no one seemed to know anything about H. P. B. other than a few anecdotes and reminiscences collected here and there, the hour being patched out with utterly irrelevant material. Read the pages of the official journals and you will find that while the birthdays of the two present leaders were observed with laudatory articles, the anniversary of H. P. B.'s death passed almost unnoticed. Those of us who know the facts know that a systematic and deliberately inspired attempt was made, and is still being made, to destroy her influence and to obliterate her memory. We know, and it is a matter of record, that Annie Besant, while rendering lip-service, has acted the traitor to her old teacher; we know, and it is also a matter of record, that C. W. Leadbeater has advised students not to touch *The Secret Doctrine*, if at all, until they have thoroughly assimilated thirteen books written by himself and twenty-four by Mrs. Besant; we know, too, that the reading of H. P. B.'s books was discouraged and that they could hardly be obtained in lodge rooms.

It is a good old doctrine that the teacher is to be judged by what he teaches, not by what he says, or causes or permits others to say, in praise of himself, by the value of his teaching, nor by what he looks like. The sure token of a false prophet is self-advertising, and no wonder; for while the true prophet cares only for what he has to give and has no time to waste on himself, no desire to be admired or praised, the false prophet must of necessity fall back on advertising methods, seeing that his spiritual goods cannot stand on their own merits. I know few things more instructive than to observe the course of theosophical history, to compare the modesty of H. P. Blavatsky with the vanity and immodesty of the leaders of today.

H. P. B. rarely talked of herself; she subordinated herself to her work; she left no autobiography; would hardly permit herself to be photographed; did not fill the pages of her journals with testimonials to her greatness. For all such methods she had the most thorough contempt. What do we see today? Mrs. Besant has presented us with an autobiography, her vanity not permitting her to leave it to her executors to publish, and which is clearly written for self-advertising purposes, and she supplements it with a serial autobiography in nearly every issue

of *The Theosophist*. She fills its pages with laudatory material, prints photographs of herself without end, gives space to poems written in her praise and testimonials from public men as to her greatness. Read any of the official theosophical journals of today which are controlled by her, and you will hardly discover what this Theosophy is, so much attention is given to the advertising of leaders, both by themselves and by others. Will you cannot help thinking of the admonition of Christ: "Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogue and in the streets, that they may have glory of men."

But we are more concerned with H. P. B. Why did she not leave an autobiography? Plainly enough she was too occupied with her work, thought too little of herself, did not consider her personality an argument or believe that books of photographs or pamphlets crammed with testimonials could add to the force and value of what she had to give. Only when under the great stress of the Coulomb affair did she permit Mr. Sinnett to write *Incidents in the Life of Madame Blavatsky*, and then only with the greatest reluctance. What she thought of his project will be found in her Letters to Sinnett, chiefly in Letter No. 60, from which I quote a portion:

Out of ten women married and unmarried if you find one who is pure—I am ready to proclaim the present world comparatively holy, yet, with very few exceptions all the women are liars to themselves as to others. Men are all no better than animals and brutes in their lower natures. And it is *they*, such a lot, that I am going to ask to sit in judgment over me; to address them tacitly and virtually, by describing certain events in my life in the *Memoirs* to "please give me the benefit of the doubt." "Dear ladies and gentlemen, you, who have never failed to sin behind a shut door, you, who are all tainted with the embraces of other women's husbands and other men's wives, you, not one of whom is exempt from the pleasure of keeping a skeleton or two in your family closets—please take my defense." No Sir, I die rather than do it! As Hartmann truly remarked, it is far more important what I myself think of me, than what the world does. It is that which I know of myself that will be my judge hereafter, not what a reader who buys for a few shillings my life, "a made up one" as he will always think—believes of me. If I had daughters whose reputations I might damage by failing to justify my behaviour I would perhaps resort to such an indignity. As I have none and that three days after my death all the world save a few theosophists and friends will have forgotten my name—let all go, I say.

H. P. B.'s real autobiography is to be found in these intimate letters to Mr. Sinnett and his wife. In them she expressed the thought and the mood of the moment without view of publication; there is no dressing up with the aim of winning good opinion. Here we see her joys, her sorrows, her sufferings, often betrayed in connection with minor matters, often with the weightier problems of the Society and of Theosophy. Whether the Letters are to be commended for general reading is a question on which there is a difference of opinion. For those easy-going people who have never known great difficulties and struggles, who have not had to mourn friends grown cold, who have not been confronted with the choice between following the path of duty in the face of seemingly insuperable obstacles, or of taking the broad and easy way, it is likely that they may not mean much, and may even excite contempt or derision. But for two classes they are important. For those who use friendship as a means of self-advancement, as something to be lightly cast aside when persecution or slander touches its object, they hold up a mirror into which it would be well for them to look. For those who have themselves suffered these things and who have been disposed to falter, the following fragment from a letter to Mrs. Sinnett (pages 104-5) is perhaps the most significant of the whole series:

My dearest Mrs. Sinnett—my heart is broken—physically and morally. For the first I do not care; Master shall take care it shall not burst, so long as I am needed; in the second case there is no help. Master can, and shall not interfere with Karma. My heart is broken not for what my true, open enemies have done—them, I despise; but for the selfishness, the weak-heartedness in my defense, the readiness shown to accept and even to force me to all manner of sacrifices—when Masters are my witnesses, I was ready to shed the last drop of life in me, give up every hope, for the last shred of—I shall not say happiness—but rest and comfort in this life of torture, for the cause I serve and [as] for every true Theosophist. The treachery—that atmosphere of soft and sympathetic words, expressive of the utmost selfishness at the bottom of them, whether due to weakness, or ambition—was something terrible. I shall not mention names. With some, with most of them, I shall remain on good terms to my dying day. Nor shall I allow them to suspect I read through them from the first. But I shall never—nor could I if I would, forget that forever-memorable night during the crisis of my illness, when Master, before exacting from me a certain promise, revealed to me things that He thought I ought to know, before pledging my word to Him for the work He asked me (not ordered as He had a right to) to do. On that night when Mrs. Oakley and Hartman and everyone except Bonajour (D. N.), expected me every minute to breathe my last—I learned all. I was shown who was right and who wrong (unwittingly) and who was entirely treacherous; and a general sketch of what I had to expect outlined before me. Ah, I tell you, I have learnt things on that night—things that stamped themselves for ever on my Soul! black treachery, assumed friendship for selfish ends, belief in my guilt, and yet a determination to lie in my defense, since I was a convenient step to rise upon, and what not! Human nature I saw in all its hideousness in that short hour, when I felt one of Master's hands upon my heart, forbidding it to cease beating, and saw the other calling out sweet future before me. With all that, when He had shown me all, all, and asked, "Are you willing?"—I said "Yes," and thus signed my wretched doom, for the sake of the few who were entitled to His thanks. Shall you believe me if I say, that among those few your two names stood prominent? You may disbelieve, or perhaps doubt—yet it was so. Death was so welcome at that hour, rest so needed, so desired; life like the one that stared me in the face, and that is realised now—so miserable; yet how could I say No to Him who wanted me to live! But all this is perhaps incomprehensible to you, though I do hope it is not quite so.

I refrain from comment; the passage speaks far more eloquently than I am able to do, and he who cannot perceive through it the great heroic heart of the writer could not be reached by any words of mine. I know what these things mean; I have had the privilege of suffering some of them in my small way, and for that reason the dogged perseverance of H. P. B. in spite of her sufferings means so much to me. I can struggle along without a profound knowledge of *The Secret Doctrine*; the rounds and the races will manage to get along despite my ignorance. But I must play my little part to the limit of my power. And so in moments when everything seems falling about me and there is neither help nor consolation in any direction and even annihilation would seem a paradise, I turn to that example for more courage. Even her impetuosity, her odd ways and not always choice expressions mean but one thing—here was one who triumphed, not as a superhuman being, but as one who was "human at the red-ripe of the heart," who succeeded not because of lack of human frailty, but notwithstanding it. Such an one is my hero, not those who overwhelm us with photographs and with "messages" testifying to their divine commission, but who nevertheless (as H. P. B. might have said) are having a damned good time of it. To win as H. P. B. won, to have been able to fight my battle alone, if need be, and to have succeeded in keeping on fighting even at the final cost of

my life—that is something I would infinitely prefer to all of the praises showered on our present-day leaders, saints, apostles, bishops, archbishops, and to the personal acquaintance of every Mahatma on the list—the lesson is one that calls for no New Teacher, shouting about happiness—it is the old way of the cross.

And this was the way of her passing, as described by Walter R. Old in *Lucifer*, on the second White Lotus Day:

Thus seated in the chair in which for years she had worked, without a struggle or a murmur—thoughtful, I think, even to the end,—she let slip her life of pain, as silently as a tired child might fall to sleep, upon its mother's breast. I have often wished that some of her traducers might have seen her die. There was a grandeur, a resignation, an assurance of well-being in the repose of her face which would more than have answered the most confident attacks that had ever been levelled by her enemies against her reputation and her character.

Back to Blavatsky!—For British Theosophists

Persons living in or near London who are interested in Theosophy as it was taught by the Masters and H. P. Blavatsky will find what they want at the following:

The United Lodge of Theosophists, 42, Upper George Street, Edgware Road, London, W. 1. This may be reached via Marble Arch Station. Program: Public Lecture, Sundays, 8.15 P. M.; Class in the Ocean of Theosophy, Wednesdays, 8.15 P. M.; Reading room open, Mondays, 2-3 P. M.

The Judge Lodge, T. S. The object of this Lodge is to study Theosophy as found in the teachings of the Masters and as formulated by H. P. Blavatsky and her pupils. Its purpose is to encourage such study and to stimulate impersonal devotion to the Cause of Theosophy as promulgated by H. P. B. The Lodge meets every Thursday at 7 P. M. at 20, Great Russell Street, London, W. C. 1 (just off Tottenham Court Road). Inquiries should be addressed to Miss E. Collings, (Assistant Secretary), 3, Tollington Place, London, N. 4.

The Blavatsky Association. For information address the Hon. Secretary, 22, Craven Hill, London, W. 2.

Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the *Curric* for one year.

To Theosophical Readers—More Subscribers Wanted

The *Curric* earnestly desires the co-operation of its theosophical readers in increasing its circulation among Theosophists, with the view of informing them as to the actual conditions in the Theosophical Society and of promoting a revival of interest in the original teachings as given by H. P. Blavatsky and in the letters of the Masters. Subscription to all parts of the world, 50 cents a year.

Books by Alice Leighton Cleather

The O. E. LIBRARY has now in stock the following by Mrs. Alice Leighton Cleather, a close associate of H. P. Blavatsky:

H. P. Blavatsky; Her Life and Work for Humanity (L), \$1.00.

H. P. Blavatsky as I Knew Her (L), \$1.00.

H. P. Blavatsky; A Great Betrayal, paper (L), 50 cents.

The first two are biographical, the third deals largely with the treatment H. P. B.'s teachings and her books have received from some later exponents of Theosophy.

H. P. Blavatsky as Revealed by Herself

The Letters of H. P. Blavatsky to A. P. Sinnett—1880-1888

Transcribed from the originals by A. Trevor Barker, F.T.S., editor of *The Mahatma Letters*, xv, 404 pages. Price, \$7.50.

This volume of intimate letters comprises all the communications from H. P. B. found in Mr. Sinnett's files. Not only are they an invaluable contribution to the history of the Theosophical Movement, but they show H. P. B. in her various moods, and most of all betray her intense earnestness in behalf of Theosophy, her devotion to her Masters, her sufferings and self-sacrifice verging on martyrdom. Throughout the work her heroic character is unconsciously portrayed in her own words. No one, after reading this collection, could suspect H. P. B. of fraud, duplicity or self-seeking.

The volume also contains some letters relating to H. P. B. from Col. Olcott, Countess Wachtmeister, T. Subba Row and others, a few hitherto unpublished Mahatma letters, a fine photograph of H. P. B., and a good index and analytical table of contents.

As companion volumes we recommend:

Barker, <i>The Mahatma Letters to A. P. Sinnett</i>	\$7.50
Blavatsky, <i>The Secret Doctrine</i> , facsimile photographic reproduction of the first and only authorized edition, the two volumes on India paper, bound in one.....	\$7.50
Blavatsky, <i>Transactions of the Blavatsky Lodge</i> , containing her answers to questions on <i>The Secret Doctrine</i>	\$2.00
Blavatsky, <i>Isis Unveiled</i> , London edition in 2 volumes.....	\$10.25
The same, Point Loma edition in 4 volumes.....	\$12.00
Blavatsky, <i>The Voice of the Silence</i> , only authentic edition, cloth, \$0.75; leather	\$1.00
<i>The Theosophical Movement, a History and a Survey</i> , with many original documents	\$5.00
Order from THE O. E. LIBRARY, 1207 Q Street, N. W., Washington, D. C.	

"The Secret Doctrine" as She Wrote It!

An Exact Reprint of the Original "Secret Doctrine."

Just Published, an exact reprint of the original edition of H. P. Blavatsky's *Secret Doctrine*. This is reproduced by the photographic process from the original text, affording a guarantee of complete identity in every respect, down to the very letter. *The only authorized edition.*

No printers' or proof-readers' mistakes; no editing; no lampering.

The two volumes are printed on thin India or Bible paper, and bound together into one handy volume. The price, which is far below that of all other editions, is only \$7.50.

Two Important Adjuncts to the Study of "The Secret Doctrine."

The Mahatma Letters to A. P. Sinnett. Transcribed without omission or editing from the file of original letters of the Masters M. and K. H. in the possession of Mr. Sinnett, by A. Trevor Barker, F. T. S. The only complete edition of these priceless letters, the original teachings of the Masters in their own words. Price, \$7.50.

The Transactions of the Blavatsky Lodge (London). Answers of H. P. B. to questions on *The Secret Doctrine*, stenographically taken down and approved by her. Elucidates many difficult points in *The Secret Doctrine*. Price, \$2.00.

Send all orders to THE O. E. LIBRARY.

THE O. E. LIBRARY CRITIC

Published monthly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

June, 1926

No. 21

Yearly subscription, United States and foreign, fifty cents. Single copies, five cents. Issues earlier than June, 1926; one or two copies, five cents; more than two copies, two cents each, single or mixed issues.

IMPORTANT NOTICE

This is to notify our readers that beginning with this issue the CRITIC will be changed from a periodical of eight pages every two weeks to one of sixteen or more pages every month. The publication of the CRITIC every two weeks was begun with the first volume, nearly fifteen years ago, and has continued as a matter of habit ever since. Experience has shown, however, that the small space of eight pages is insufficient to admit of a well-balanced number, and it is believed that by condensing two issues into one better satisfaction will be given. It is only occasionally that a saving of two weeks is of vital importance, and as it is, even urgent material has often in the past had to be postponed for want of space. By changing to a monthly very considerable economy in handling will be effected, and the editorial and clerical efforts utilized to better advantage.

This will account for the failure of subscribers to receive the issue of May 19th at the usual time. This is included in the present issue. The current Volume XV will be concluded with the July issue, and Volume XVI will begin with the August issue.

All new subscriptions will begin with the latest issue in print at the time, unless otherwise ordered.

The CRITIC will be mailed to regular subscribers, including outside LEAGUE members, every month, as nearly as possible on the 1st. To prison members and others whose subscriptions are defrayed from donations two successive issues will be mailed under one cover every two months. Those who wish to receive it every month must send in a direct subscription.

The subscription remains fifty cents a year to all parts of the world. Extra copies, beginning with this issue, will be five cents each; earlier issues will remain as before, one or two copies, five cents; more than two copies, two cents each, single or mixed issues.

YOUR MONEY OR YOUR LIFE

Up to the present time Congress has been so busy looking into the profitable guardianship business of District Commissioner Fenning, who earned an immodest livelihood by extracting cash from shell-shocked veterans and others confined in Saint Elizabeth's Hospital, the National insane asylum, that it has not been able to get down to the investigation of the treatment of the inmates of this institution. Two House committees, the Veterans' Committee, and the District Committee, have been busy for days hearing evidence against the Commissioner, the result being that impeachment proceedings will be begun against him unless in the meantime the President demands his resignation. The committee rooms were filled with jeering crowds and it was with difficulty that order could be preserved.

Mr. Fenning was required to give a bond for each of the many veterans whom the Superintendent kindly allowed to be handed over to him. The cost of the bond was, as was proper, charged against the estate of the veteran. Mr. Fenning, however, was agent for a bonding company and got a commission of 25 per cent of the premium which, instead of crediting to his ward, as he should have done, he put in his own pocket, thereby overcharging his ward and victim 33 1/3 per cent. In another case it is stated that he had mulcted an insane person by charging him a large fee as guardian, then transferring the estate from himself as guardian to himself as collector—another fat fee—and finally from himself as collector to himself as executor—another fee, collecting over a thousand dollars for simply changing his role in the affair and turning over papers in his own office.

There are said to be considerably over a hundred persons in Saint Elizabeth's who have been sent there without proper legal commitment, often only on the basis of a telephone call from somebody, and who will shortly be set at liberty. One case is that of an army physician who had gone to Walter Reed Hospital for treatment of his feet. He was told he could get the right treatment at Saint Elizabeth's, went there, and once in could not get out. Somebody had apparently put this over on him to get him out of the way. Another veteran came to Washington on business and was invited to step over to Saint Elizabeth's for an examination. Thinking he was to be examined for a pension he went, and he, too, was forced to stay. His insanity consisted in trying to collect a debt from an army officer who probably adopted this method of dodging his creditor.

It is scarcely to be imagined that the case of Saint Elizabeth's is an isolated one. As a Federal institution it is presumably above the level of many, if not most insane asylums,

and it is likely that could sufficient interest be aroused many more cases of abuse would be uncovered elsewhere. One obstacle is that these institutions are supposed to be in charge of psychiatrists, and as psychiatrists, thanks to the prevailing superstition about medical diplomas, are regarded as ranking in infallibility only below the Pope himself, complaints proceeding from inmates or ex-inmates are likely to be looked on as mere ravings of lunatics. But while Saint Elizabeth's inmates are fortunate in getting off with the loss of their money, in the Washington State asylums they are even relieved of their lives occasionally, if we are to believe statements published in the Veterans' Magazine about the treatment of war victims in the asylums of that state.

The writer, our friend Mrs. Myrtle de Montis, of Gig Harbor, Wash., who usually knows what she says, tells the following among others. Veterans confined in the Western asylum were habitually knocked down, horsewhipped and choked till unconscious by a towel twisted about their necks, a process locally known as "necking them out," after which they were dragged by the heels and thrown under water. Ralph Belles, a harmlessly insane veteran, was confined in the Northern asylum. Being nearly starved and being refused enough food he tried to escape, whereupon he was strapped in a chair and an attendant was placed over him who punched him in the abdomen every time he moved. As he continued to beg for food he was placed in a strait-jacket, suspended by the collar with his toes barely touching the ground, and left thus half-naked for hours with the winter wind blowing on him through the open window. Finally he succumbed to his beatings and hangings and died. This man was one of many for whom the Federal government pays the State of Washington \$4.20 a day for maintenance, turning them over to the mercies of a lot of brutes, with only a casual farcical inspection by Federal authorities, who see only what they are wished to see.

AN ECONOMIC ASPECT OF CAPITAL PUNISHMENT

The prevailing custom of disposing of murderers by putting them to death is usually either attacked or defended on moral grounds. There is, however, an economic reason against capital punishment which is seldom referred to, but which is well worth our consideration.

Let us assume that there exists in the state prison a well-conducted system of productive labor. Let us assume that an ordinary convict under proper supervision is worth \$2.00 a day after deducting the cost of maintenance. Working 300 days in the year he would produce the equivalent of \$600 in a year, or in twenty years \$12,000. That represents the sum

which is saved instead of wasted by killing him. Whether it be \$5,000 or \$25,000, the principle is the same. In order to gratify our feeling of revenge, in order to indulge in the notion that murder can be prevented by murder, we deliberately destroy a valuable asset to that amount.

What becomes of that \$12,000 more or less? In Minnesota capital punishment has been abolished. The murderer is put to work. He is paid wages and is allowed to keep \$3.00 a month for his own use, the remainder being paid to his family if he has one. What remains over from the profit from his labor goes to the state and is used as a state aid fund for helping the families of convicts and for other charitable and educational purposes.

Doesn't that strike you as far more reasonable than taking a man out, hanging or electrocuting him, paying the executioner's and undertaker's bills and letting his family starve? In these days of progress when a use has been found for almost every sort of waste material, even garbage and sewage, isn't it time to consider seriously the possible uses of capital offenders?

Newspaper Clippings Wanted

Readers of the *Curio* can render us a great service by sending us press clippings relating to criminal and penal affairs which may be of general interest. We do not care for current police court news.

Some of our friends who have formerly been exceedingly helpful in this respect seem to have forgotten us. We suppose that they still read the papers and we ask them to bear us in mind once more.

The San Quentin "Bulletin"

Our old friend, *The Bulletin*, published by the inmates of San Quentin prison, cut us dead some years ago. Likewise did Warden Johnson decree that we were not the right sort of people for his prisoners to have anything to do with. As a natural consequence we were thrown back for information as to the California bastille upon those classic works, Donald Lowrie's *My Life in Prison* and Ed. Morrell's *The Twenty-fifth Man*.

Neither Lowrie nor Morrell are in the least complimentary. Yet as the prison was unwilling to let us have first-hand information we had to depend on them and to believe that San Quentin is still located right next door to hell, with the choice in favor of hell as a place of residence. Now, however, for some unknown reason, but which we hope is due to some virtue of our own, *The Bulletin* has started coming again. It has grown to double the size in the meantime, and if one may judge from the many able written articles it contains, the San Quentin of today is a fairly well-conducted prison.

Around the reforms introduced in recent years is that of sending honor men out to road building camps, such men receiving daily wages, a system not yet introduced in the prison, I understand. Classes in various subjects are held in the prison, these being in charge of well-educated men who have been so unfortunate as to become permanent boarders at the institution. The University of California has also placed its extension courses at the service of the prisoners without charge, and in this way the facilities for intramural education are excellent, better, I think, than in any other prison. The educational facilities

are described in the May *Bulletin*, and to these I shall return later.

Another item which interests me is one on the present Captain of the Yard, an official peculiar to California prisons, who comes directly into contact with the inmates and upon whom "devolves the disciplinary responsibility and the care, from day to day, of the moral, spiritual, industrial and recreational activities of the prisoner." That is a rather large program for one man, but the men seem pleased with the present incumbent Elmer J. Hobbs. Evidently the former notorious Captain of the Yard has passed on. I have forgotten his name, and if the stories told of him are true, he is lucky if God has forgotten him likewise.

I have always held that a prison magazine should be chiefly devoted to prison matters and should not attempt literary stunts in rivalry with outside publications. This *The Bulletin* adheres to quite consistently. It is an inside magazine, not an outside magazine published inside, and the general tone is dignified, the material interesting and almost wholly original. My compliments to the editor and his contributors.

The annual subscription to *The Bulletin* is one dollar, to be sent to Frank J. Smith, Warden, San Quentin, Calif.

The O. E. Library League

Membership in the O. E. LIBRARY LEAGUE, with a view of corresponding with friendless prisoners, may be had by sending in your name with ten cents registration fee and fifty cents for a subscription to the *Carmic* if you are not already a subscriber. Voluntary donations in support of the LEAGUE are invited, but not insisted upon. Persons enrolling as members would help us by giving a little personal information, which will enable us to make a more satisfactory selection of prisoners for them. As a basis for beginning correspondence we forward the prisoners' letters. It's as easy as eating, and as interesting. Try it.

Free Books for Prisoners

The O. E. LIBRARY has the following books which it will be pleased to give without charge, while they last, to prisoners applying for them. Not more than two books sent to one applicant. As there is usually but one copy of each, several titles should be given in order of preference. Those not receiving books asked for should watch for the next list. If the rules forbid sending to individuals they could be sent in care of the chaplain. Applications from prison libraries (not limited to two titles) should specify the books desired.

As we are always very short of funds we invite contributions from our readers for defraying carriage on these books and others to be announced.

Betts, Geo. H.—The Recitation.
Bindloss, H.—The Girl from Kellers' (fiction).
Bird, T. A.—Sales Plans.
Brigham, J.—The Bunker in Literature.
Brooking & Ringwall—Briefs for Debate.
Brown, Grace M.—Life Lessons.
Burton, John—Making the Business Pay.
Casson, H. N.—Ads and Sales.
Chesterton, Gilbert K.—Orthodoxy.

A Miscellany of Men.

Correll, Marie—The Master Christian (fiction).
Craig—Pros and Cons for Debates.
Crawford, Marion—Dr. Claudius (fiction).
Drogo, H. S.—The Snow Patrol (fiction).
Emerson, Ralph Waldo—Essays.
Emerson, H.—Efficiency as a Basis for Operation and Wages.
Farrington, Frank—Retail Advertising Complete.

Forster, E. N.—A Passage to India (fiction).
Frederick, J.—Riders of the Silence (fiction).
Fried, A. O.—Cat O'Mountain (fiction).
Gampail, Harilek (fiction).
Gillette, J. M.—Vocational Education.
Gray, Marnett—The Last Sentence (fiction).
Hall, S. R.—How to Get a Position and How to Keep It.
Henning, Arthur—Spirit Lake (fiction).
Holmes, T. K.—The Heart of Canyon Pass (fiction).
Kinzing, Dr. P.—Long Life and How to Attain It.
London, Jack—White Fang (fiction).
Lorimer, N.—There Was a King in Egypt (fiction).
Noy, F. J.—Book Keeping Simplified.
Porter, Gene Stratton—Freckles (fiction).
The Girl of the Lumberlost (fiction).
Ryan, M. E.—Told in the Hills (fiction).
Rohmer, Sax—Tales of Secret Egypt (fiction).
Sinclair, B. W.—North of Fifty-Three (fiction).
Thornton, E. T.—Katherine (fiction).
Weeks, Alvin G.—Massasoit (history).
Williamson, C. N.—It Happened in Egypt (fiction).
The Guests of Hercules (fiction).
Stevenson, Robert Louis—Dr. Jekyll and Mr. Hyde (fiction).
Short Cuts and Money Making Methods.
Stoner, W. S.—Natural Education.
Stoddard, C. A.—Bank Bookkeeping.
Insurance and Real Estate Accounts.
Towne, Elizabeth—Lessons in Living.
The Life Power and How to Use It.
How to Grow Success.
Practical Methods of Self-development.
Wagner, Chas.—The Simple Life.
Wentworth—School Algebra.
Plane Geometry.
Weiss, Chas. E.—How to Write a Business Letter.

Penal Notes

Middle Ages Custom in the D. C. The District of Columbia possesses three penal institutions, the District jail, the loathsome condition of which was described in the *Currier* of March 24th, the workhouse at Occoquan, Va., and the District reformatory at Lorton, Va. All of these are run by one man, M. M. Barnard. It has transpired in the congressional investigation that some of the men at Lorton are kept shackled, the shackles being riveted on and therefore permanent. While the number of these is few, it may be doubted whether such a relic of barbarism could be found in any other penal institution in the civilized world. And this exists in what is designated as a penitentiary without walls, a model institution conducted on a humane basis!

Imprisonment of Witnesses. In the recently issued report of the Crimes Survey Committee, appointed by the Law Association of Philadelphia some years ago, attention is called to the fact that witnesses are often imprisoned for several months, and that while they are entitled to \$1.50 a day this is seldom allowed by the court, the excuse being that the witness is performing a public duty and therefore should serve without compensation. Meanwhile their families and affairs can take care of themselves. The imprisonment therefore becomes a punishment, not for committing an offense, but for seeing it. Naturally this absurd system can only serve to induce witnesses to keep in the background and therefore to render the punishment of crime more difficult.

How France Treats its Convicts. March 30th the convict ship *La Martinique* sailed from France, bearing 680 prisoners bound for Devil's

Island and the penal settlements in French Guiana. The men were mostly confined in cages, 320 men being confined in a cage 15 yards long by 4 or 5 yards wide, the only air and light coming through a small opening in the deck. This gives less than a square yard to each man. Others are locked up in iron boxes so small that it is impossible to lie down without doubling up, and which when closed admit no light whatever. Provision is made for turning live steam upon the men in case of disturbance. They don't have to wait for this to be cooked, however, as much of the course of the ship lies in the tropics and the heat below deck must be intolerable.

"Putting Psychiatry on the Map." Dr. William A. White, superintendent of Saint Elizabeth's Government insane asylum, admits that the law requires him to devote his entire time to the institution. Called upon to explain how it helped Saint Elizabeth's for him to go to Chicago and testify in the Leopold-Loeb trial he replied: "We fellows who testified felt it was a magnificent opportunity to put psychiatry on the map. That was the spirit with which we went there." Putting psychiatry on the map in exchange for a fee of \$250 a day, and depriving the government of the services for which he was being paid meanwhile is a sort of philanthropy which savors more of the atmosphere of a lunatic asylum than of common-sense. Probably only a man with the "face" of a psychiatrist could get away with such a pretext.

A Paradise for the Insane. It is reported that strait-jackets and padded cells have been abolished in the six state insane asylums in Texas, which house 9,000 inmates. This has been rendered possible through the introduction of more humane treatment, better surroundings and amusements. 350 strait-jackets were recently destroyed at the state hospital at San Antonio. This should afford something for prison wardens, also, to think about, as well as for those who harp on the coddling of prisoners and who demand that they be "treated rough."

Kind Reader, Please Remember

1. That our work is carried on entirely by voluntary contributions.
2. That we have to pay office rent, and a big bill every month for printing the *Curric*.
3. That we have to employ several clerks to do the necessary work.
4. That while the Editor's work is a work of love and he gets nothing for it, printer, stationer and clerk demand cash.
5. That there is no invisible source of supply, and that when our members and readers forget us and neglect to support us we shall simply be snuffed out. We sense the extinguisher hovering over us already.
6. That this is the dull season—dull, dull, DULL.
7. That by sending subscriptions for your friends you are helping to support our work.
8. That while we are glad to receive \$100 checks, a dollar's a dollar and goes just so far, and we are grateful for it. We have never turned up our nose even at a dime.
9. That by ordering such books as you need from us you will help to support our work.
10. That the Editor has his hands full, and would be hugely relieved if his friends would come forward with some cash instead of leaving him to spend valuable time in begging.
11. That the best way to establish the habit of promptness is to be prompt in renewing your *Curric* subscription, in remitting the monthly donation you have promised, and, if you have not promised one, to do so at once.
12. That if you really want to drop us it is kinder to say so, instead of leaving us under the impression that you still love us.

Cleaning House

Man is quite capable of carrying his foulest deeds and thoughts by purloining his innocent ones with simulated candour, and pre-arranging matters in the manner best suited to prevent the possibility of rousing a suspicion in the minds of the shrewdest people. The more enlightened a man is the greater is the chance of his peering a consummate cheat, unless his enlightenment has extended to the regions of spiritual purity.

P. Srinavasa Rao's Commentary on Light on the Path.

To this one might add that he is equally capable of confessing a few selected sins in order to cover worse ones under the veil of simulated honesty. In the instances referred to the deception is deliberately practised upon others. But there is a process of self-deception which is far more common, far more insidious and perhaps equally dangerous, to which we are all subject and which it may be worth our while to consider.

Consider our attitude towards the actions and words of another. We have the mere facts. Armed with these we proceed to seek in ourselves for the motives underlying them, and these reconstructed motives may be good, bad or indifferent in accordance with our preconceived opinion of that person. Should we like him, we proceed to construct righteous motives, thus justifying him in our estimation, while should we happen to dislike him, even for some trivial reason, everything he does is regarded by us as the outcome of some base or improper thought. We "read between the lines," seeking for something which will justify or condemn him. Charity towards others consists in picking out the best of the possible motives and attaching them to the act in our minds. The suspicious and evil-minded person sees sinister motives in others, while those who are themselves good see good in others. To the pure all things are pure.

This is a process with which we are all familiar. But a similar process goes on in ourselves with respect to our own words and deeds. At the moment of action, indeed, our motives are usually known to us and are indelibly registered in some way. But in course of time, in order to justify the act, we begin to assemble all the possible hypothetical motives which could have led up to it, but did not, to select the most praiseworthy, and by a process of substitution to put these in the place of the real, effective motive, until at last we have forgotten the latter and find ourselves fully justified in our own sight for our act. Even where the motives of the act were several we eliminate the bad and retain the good ones. As we always want to stand well in our own estimation, to say nothing of that of others, it follows that the pseudo-motives which we select are invariably more praiseworthy than those which have been replaced. During this process of substitution we are knowingly dishonest with ourselves and with others. In the final stage we are our own dupes.

And thus, as time passes, we accumulate a sort of history of our own acts, creditable to ourselves, admirably adapted as material for an autobiography, but utterly false as far as our own character is concerned. From being honest rascals, perhaps, we convert ourselves into dishonest hypocrites, posing before the world as well as ourselves for anything but what we are.

All this is but natural. Our social standing, the esteem of those whom we would have love or respect us, and often even our bread and butter depend upon it. Not one of us who is not going through this substitution process all the time unless we have trained ourselves against it.

This process of spiritual degeneration is as natural as is the oxidation of the tissues in the body, and it is therefore necessary from time to time to undertake a sort of housecleaning, to ask ourselves, in the secrecy of our own hearts, whether our past acts were really due to what we would like to have them thought to be, or to something else. It is

well to set aside a few hours now and then to take stock of ourselves and to clean house, to recover the forgotten or neglected true motives and to set them back in their rightful place. However unpleasant and disheartening the process may be, and I can assure you from my own experience that it may be disheartening, we are thereby getting back to that sound understanding of ourselves which alone can serve as a basis for future efforts. I have been literally dumfounded at times to discover how bad I have been, how selfish or ignoble were the motives for acts which I had come to regard as praiseworthy.

Difficult and unpleasant as it may be, it would be far better to nip this pernicious substitution habit at the start. We are not always called upon to explain our motives to others, but when we are it would be better to risk the consequences of frankly admitting that we acted from this or that impure, selfish, sordid or foolish motive than to conceal our malodorous motives with the perfume of specious excuses. In the first place, badly as we may have put ourselves wrong with karma, for which we shall have to take the consequences, in the second we are adding to our karmic account deception, and in addition to having to atone for being honestly bad we must pay up for being a hypocrite. You can lie to your wife about where you spent the evening, and get away with it, with a stock of good credit and kisses besides; but you cannot possibly get karma to kiss you unless you deserve it, for karma is a terrible retainer of grudges. The wound you inflict on your soul by acting the hypocrite to yourself or others is one of the hardest of all wounds to heal.

So if you don't want to run down the karmic bill, you will see that you are honest from the start; you will confess your sins promptly to such as are concerned, and you will take an occasional review of yourself, a sort of spiritual inspection, and will amend whatever mischief you have done as far as you are able.

Needless to say this process of spiritual introspection must be indulged in with care. You can scour the kettle till there is no kettle left. And if you are of a self-depreciating turn of mind you may begin the reverse process of substituting in your recollection bad motives for those which were really proper, until at last you get yourself into that frame of mind where there is nothing for you to do but to exclaim: "Lord, have mercy upon me, miserable sinner." Good people have been known to become insane through the contemplation of their own imagined wickedness.

The advantage of the theosophical system of cleaning house as compared with the current Christian method is that, while in the latter you simply call in the Savior and leave it to him to carry away the dirt, while you repose at ease on the sofa, the theosophical system makes it imperative that you do your own cleaning, whereby you become familiar with the various kinds and sources of dirt and are the better equipped to prevent their accumulation in future. There is no heavenly charwoman in the theosophical system.

As a cleaning brush I usually use that wonderful little book, *Light on the Path*, which is suited as well for the study of orthodox Christians as of theosophists. If you will read it attentively you will be brought face to face with your own soul, you will be enabled to witness your shortcomings and learn the way to overcome them. I do not think I exaggerate in saying that I owe more to that one book than to any other. You will not understand it all, and its seeming paradoxes may at first perplex or dishearten you. But as fast as you master one of its precepts you will find yourself in a position to struggle with the next, till you have mastered it all—and when you have done so, from the first page to the last, you will understand what is necessary to stand in the presence of the Masters, or, if you prefer, to form a member of the celestial band of harpists.

I might add a word on the way in which we can help others to clean house. Social conventions forbid it in most cases, but between real friends, those who are entitled to be sincere with each other, who want to help each other, frankness is most valuable. In our desire to stand in well with our friends, in the fear of hurting or offending them, we launch on a rapid course of devising pseudo-motives to our own detriment. I would say to my friend: "I do not demand that you be perfect, but I do want truthfulness; therefore be you what you may, if you are not honest I will forgive you. And in order to help you to be honest, I will tell you frankly if I do not understand your actions. You can tell me what you choose, but I will not leave you floundering in the morass by acting as if I distrust or fear you, and thereby afford you the very pretext for being dishonest with yourself and with me. If others speak ill of you, I will not let it rankle in my mind; I will tell you so and will listen to your version and will ask you to be honest with me, with the assurance that I will forgive all, no matter how bad, if only you will be true to yourself." For it is a fact that half of the breaches between friends, of the alienated affections and ruined homes, half of the misery in the world, come just from this concealment and fear, where there should be perfect trust and confidence.

For this is Love's nobility,—
Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense,
And speak the speech of innocence,
And with hand and body and blood,
To make his bosom-counsel good.
He that feeds men serveth few;
He serves all who dares be true.

Reprint of Important Leadbeater Documents

During the discussions in the Theosophical Society in 1907-8 hanging upon the question of the readmission of C. W. Leadbeater after his resignation in 1906 following upon the exposure of his infamous teachings in his boy pupils, Dr. Eleanor M. Hiestand-Moore published a periodical with the title *The Theosophic Voice*, the object of which was to present to members of the Society the facts and discussions in the case. Only three numbers were issued, and the necessity for continuance seems to have lapsed, seeing that the Society and Mrs. Besant had committed themselves to an endorsement of this notorious sex-pervert.

All of the more important articles and discussions available at the time, pro and con, were collected in these three issues of *The Theosophic Voice*,—the original charges against Leadbeater, his defense, his trial before the London Committee (in abstract), his confession, his resignation, the protests from all parts of the world against his readmission, Mrs. Besant's scathing denunciation of Leadbeater, followed by her retraction at a later date, and her attempted justification of her action, together with the famous Weller Van Hook Letters in Leadbeater's defense, and much more. In fact, *The Theosophic Voice* is to be regarded as an authoritative publication of all phases of the Leadbeater scandal. Constituting as it does a collection of original documents, and throwing much light upon an important period of the history of the Theosophical movement, it is to be regretted that for many years copies have been hard to obtain.

Now, however, thanks to the generosity of a Canadian member of the Theosophical Society, the three issues of *The Theosophic Voice* have been reprinted without abbreviation or other change, and it is accessible to everybody. They are bound together in one handy volume.

Those who are interested in theosophical history, and those who have entered the Society since 1908 under the gross misrepresentations which

have been made to them concerning the moral character of this man whom they are asked to accept as a leader, and to look upon as little less than a god, should read this volume. Here we find, in their own words, the admissions of Leadbeater, his attempt to defend himself, and his involving himself in all sorts of contradictions thereby, and Mrs. Besant's characteristic evasions and attempts to squirm out of the impossible position of justifying what in some lands is regarded as a criminal offense; here we see persons who are so misled by their fanatical devotion to this charlatan, Leadbeater, that they openly justify the moral corruption of youth in sexual matters, rather than admit that their devotion was a mistaken one. To read the book from cover to cover is to know that neither Annie Besant nor C. W. Leadbeater is to be trusted as a spiritual leader; the former because of her obvious and deliberate perversion of established facts when it suits her aims to do so, the latter because of his beastly nature, which has been made manifest also on later occasions, as for example, in the facts uncovered by the much later investigation by the Sydney police.

Note. Copies of the reprint can be obtained from this office for \$1.25.

"Buddhism in England"

Among the several lodges of the Theosophical Society in London is a Buddhist Lodge. How long this has been in existence I do not know, but it is clearly flourishing, as it has just issued the first number of *Buddhism in England*, a monthly periodical. It is very well known that the Theosophy of H. P. Blavatsky, while not distinctively Buddhism, is nevertheless largely Buddhistic in its tenets, as witness *The Voice of the Silence*.

The first issue of *Buddhism in England* is highly interesting and promising for its future career. I can mention only three articles: "The Theosophical Movement and Philosophy," by William Loftus Hare, the well-known English theosophist and authority on comparative religion; "What is Buddhism?" by Rev. Ernest Hunt, himself a Buddhist bhikku; and "What Buddhism is Not," by the Venerable Anagarika Dharmapala, the leading living Buddhist, whose benign face, by the way, serves as a frontispiece.

I can only say that I have read this first number through with pleasure and edification, that I expect to read every number as it appears, and to look forward with high anticipations to the next to come.

Buddhism in England is published every month except August and September. Subscriptions, \$2.00 a year, may be sent to the O. E. LIBRARY, where single copies can also be obtained for twenty-five cents.

British subscriptions, 7/6, from The Hon. Secretary, Buddhist Lodge, T. S., 101 A Horseferry Road, Westminster, S. W. 1, London.

A "Who's Who" in Occultism

Who's Who in Occult, Psychic and Spiritual Realms. Compiled and edited by William C. Hartman, Ph.D. 176 pages. The Occult Press, 1925. \$3.00.

This is one of the most remarkable and useful publications that it has been my good fortune to meet with. Directories do not as a rule afford a good field for the talents of the critic, and this book has completely paralyzed my critical faculties. Here is a work in which you can find the name and address of any occult, theosophical, new thought, astrological, spiritualist, mystical or psychical association in the world, with a notice of its aims, a brief sketch of the more prominent writers and speakers, a list of leading books by prominent authors, addresses of mediums, astrologers, palmists, healers and the like, and much more. Quoting the title page it covers:

"Alchemy, Anthropology, Anthroposophy, Applied Psychology, Archaeology, Astrology, Bahá'í Movement, Bio-Chemistry, Bio-Psychology;

Buddhism, Christian Mysticism, Chromatics, Divine Science, New Thought, Numerology, Occultism, Phrenology, Psychiatry, Psycho-analysis, Psychical Research, Rosicrucianism, Sacred Science, Spiritualism, Suff Movement, Theosophy, Transcendental Science, Vedanta Philosophy, Vegetarianism, Vocational Guidance, and Cognate Subjects in the United States and Foreign Countries."

What more could you ask for? It would be too much to assert that there are no omissions, but they are not easy to discover, and one might spend hours learning of people, societies and books which cover all phases of what the man of the world regards as weird, cranky and unorthodox. The book is invaluable to those who want to know where to find information on these topics, and the seeker after "some new thing" will find enough to occupy him for ten lives. The material is not intended as advertising and, in fact, is clearly compiled without the least reference to remuneration. Dr. Harlan has obviously given a vast amount of conscientious labor to the work, and is to be highly congratulated on the result.

Note. The Who's Who will be supplied by the O. E. LIBRARY for \$3.00.

To Every Open-Minded Theosophist

The newer generation of theosophists in the Theosophical Society is as a rule quite unfamiliar with the nature of the early teachings, as given by H. P. Blavatsky and the Masters. In entire good faith it has accepted the often widely different statements of later leaders, which have culminated in the recent attempts to commit the Society to a church which is fundamentally opposed to what H. P. B. taught.

It is the aim of the CURRIC to encourage a return to the original teachings as set forth in the writings of H. P. B. and in the letters of the Masters of Wisdom, and to expose the fallacy of later developments. For this reason we earnestly solicit the support of every open-minded theosophist who believes in the message brought by H. P. B. and that the Masters who gave it cannot have changed their aims in the meantime. We want more subscribers, and shall be pleased to receive donations in support of its publication and for increasing its distribution among theosophists. We need your help.

At the Periscope

An Oxford Graduate? We are being constantly told that Mr. J. Krishnamurti is "an Oxford graduate." A writer in the January *Theosophist* (page 177) informs us, however, that "Unfortunately he did not go to Oxford, nor take his degree, although those who rely more implicitly upon prophesy than facts continue to assert that he did. After all, these little details do not disturb us. St. Paul reminds us that all things are possible with God." *The Herald of the Star* should publish a photograph of his diploma.

A Temple Not Made with Hands. In *The Herald of the Star*, September, 1925, Mrs. Besant announces the establishment of a chain of "Theosophical universities," which will be conducted on New Messiah, Liberal Catholic Church principles. One of these will be at Adyar, one at Sydney, one in Holland. Mrs. Besant will be the Rector (i. e., the Boss), Saint Arundale the Principal and Saint Wedgwood (God help us!) Director of Studies. Speaking of this World University in a speech before the General Council of the British Section, T. S., Mr. William Loftus Hare who, to his credit be it said, is neither an Ariat, an Apostle, nor a Bishop, remarked: "The fact is, Sir, the World University, like the World Religion, to which it is affiliated, does not exist. There are no buildings, no professors, no senate, no graduate, no tradition, no libraries, no students, and as I understand, no funds. There are self-appointed officers who claim to be divinely appointed. They have grabbed the educational function of

the T. S., effected an affiliation with it. They have humiliated the Society by forcing upon it as Director of Special Studies the two men most discredited of all the membership, against whom the Society and the world revolt. This non-existent University is we are told 'associated with the Advent of the great world teacher' whom many members reject."

In short, the World University is not a university at all; it is nothing but hot air, and unless Mrs. Besant's "King of the World" sends down a shower of gold and a supply of brains it will never be anything else. Before he took to Bishoping Saint Arundale had some experience in education, but Wedgwood's knowledge is mostly limited to choir boys. And they are doing it all for Krishnaji, so says Arundale. Incidentally it is characteristic that Mrs. Besant has reserved the most important office for herself. But it is likely to be an easy job, a gust of warm wind in each *Theosophist*, announcing Krishnaji's appointment of this or that petticoated nonentity to a professorship.

One Leg in Altrudg. That the Lord Maitreya will occupy the body of Mr. Krishnamurti has been repeatedly announced by Annie Besant, and is the belief of members of the Order of the Star in the East. When the occupation will occur seems to be a matter of doubt, though we are officially informed that it will be soon, as the Lord, impatient at the state of affairs in the world, has promised to hasten his coming. From a statement made by Mrs. Besant in *The Morning Weekly Mail*, January 21st (also in *The Theosophist*, February, page 557), the Lord has already got one leg into Krishnamurti, for during an address at Adyar, December 28th, as described by Mrs. Besant, the following convincing thing occurred. Krishnaji "was concluding his lecture, speaking of the World Teacher, with the words: 'He comes to lead us and he comes only to those who have understood, who have suffered, who are unhappy, who are unenlightened. He comes to those who want, who desire, who long,' and there was a slight start, and a voice of penetrating sweetness rang out through his lips: 'I come for those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform, not to tear down; not to destroy, but to build.'" This sudden change in the personal pronoun and the super-honeyed tone of voice are regarded by Mrs. Besant as evidence that Maitreya was himself talking. From this we conclude that the new Teacher will function chiefly as a purveyor of spiritual paregoric.

Another authority tells us that the new Teacher will not be satisfied with the body of Krishnaji alone. When this youth is sleeping, or playing tennis, or speeding about in his automobile, the Lord will betake himself to the bodies of others. George Arundale will be one, we haven't the least doubt, and his influence may even extend to Fritz Kunz. There will be a continuous day and night show, with matinee for the ladies. Now that we have so long been fed on Krishnaji consommé, isn't it nearly time for the fish?

Jubilee Convention. The Jubilee Convention of the T. S. held in December at Adyar is described in articles and letters in the February *Theosophist* and the March *Messenger*. These papers are entirely given over to the usual personal items, neo-theosophical writers seeming incapable of getting beyond personalities. It would be difficult indeed to find what they are jubilating about, unless it be over Besant, Leadbeater, Krishnaji, World Religion, Second-Adventism and the rape of Co-masonry, as there is not a word about the fiftieth anniversary of the T. S., and the name of H. P. Blavatsky does not appear anywhere. We do, it is true, learn many interesting things about the decay of the T. S. Naturally Mrs. Besant comes in for a large part of the talk, and in *The Theosophist* she keeps herself from being forgotten by a series of photographs, all more or less ugly, and we find a new picture of Mephisto Leadbeater. A. P. Warrington tells us in *The Messenger* what we already know, that Mrs. Besant is a "good mixer." She has mixed Theosophy, Catholicism, Masonry and general damfoolishness in such a

fashion that not even the Lord Maitreya could unscramble them. And the evidence is to be seen in these papers.

Uniform of a Christian Soldier. George S. Arundale, Bishop, Arhat and Apostle, tells his brethren in *The Theosophist* (December, page 322): "I go forth into the world wearing, as the Lord Shri Krishna-Christ has hidden me, the uniform of His Christian army, as in other armies their respective officer-priests wear their own distinctive robes." Just what the Lord bade George wear may be seen in the picture facing page 343 of *The Herald of the Star* for September, 1925. The only injunction as to dress which we have from Christ is: "Take no thought for the body, what ye shall put on." Possibly an exception has been made in the case of George, but one wonders what in the deuce such a preposterous head-rig can have to do with religion, and especially with the religion of Christ. One cannot help thinking that George feels a bit foolish, and is constrained to make an apology for appearing in public wearing a hornet's nest on his head, and tries to throw the responsibility on his Lord. This reminds me of Mark Twain's apology, that if he is a fool, it was God who made him one. In the present case I am disposed to think that it was neither God nor Christ who made George a fool, but too deeply drinking at the well of idiocy presided over by Mephisto Leadbeater. I have but one feeling of anxiety; how is George to bow in prayer and keep his hornet's nest from falling off?

The Wisdom of Père Rogers. Mr. L. W. Rogers is always entertaining and occasionally instructive. An example of the latter will be found in *The Messenger* for April, page 229, where he tells us that *The Canadian Theosophist* is printed in the United States and edited by a member of the American Section, T. S. I agree with Mr. Rogers that this is "both interesting and instructive." Those who hanker after other interesting and instructive facts about the T. S. are recommended to call up Mr. Rogers. He is a second "Mr. Foster." Mr. Rogers expresses the hope that if the *Carrio* "has at some time endorsed something that Dr. Besant did" somebody will point it out. Glad to help you, Mr. Rogers. You will find it in the *Carrio* of November 23d, 1921, page 7, where it quotes her statement that a certain acknowledged teaching of Mr. Leadbeater "befouls the imagination, pollutes the emotions and undermines the health. Worst of all that it should be taught under the name of the Divine Wisdom, being essentially 'earthly, sensual, devilish.'"

Theosophy and Neo-Theosophy in Canada. According to the latest report the membership of the Canadian Section, T. S., is 635 members. These are mostly loyal to the Blavatsky ideals and teachings. The membership of the Canadian Theosophical Federation, consisting of those neo-theosophists who withdrew from the Section and attached themselves directly to Adyar, in order to be under Mrs. Besant's umbrella, is, according to the *March Messenger* (page 219), nearly 200. The T. S. members loyal to the ancient ideals therefore outnumber the Besantites three to one. This encouraging condition is largely due to the efforts of one man, the General Secretary, A. E. S. Smythe, who would not quit the Society because he objected to the adyar emanations.

Periodicals

The O. E. LIBRARY takes subscriptions for the following:

- Buddhism in England.* Published monthly except Aug., Sept., by the Buddhist Lodge, T. S., London. \$2.00 a year; single copies, 25 cents.
- The Canadian Theosophist.* Monthly official journal of the Canadian Section, T. S. The only official T. S. journal supporting the Back to Blavatsky Movement. \$1.00 a year.
- The Path.* Published every two months by the Independent Theosophical Society in Australia. Thoroughly "Back to Blavatsky." \$1.00 a year.
- Theosophy.* Monthly organ of the United Lodge of Theosophists. The leading "Back to Blavatsky" magazine. \$3.00 a year; sample copy, 4 cents; single copies, specified date, 35 cents.

- The Theosophical Quarterly.* The Theosophy of H. P. B. and W. Q. J. \$1.00 a year.
- The Occult Review.* Monthly, London. By far the best of all general occult periodicals. \$3.00 a year; sample, 4 cents; single copies, specified date, 30 cents.
- The Quest.* Quarterly, London. Ed. G. R. S. Mead. Comparative religion, philosophy and science. High class. \$2.50 a year.
- The British Journal of Astrology.* Monthly, London. \$1.75 a year.
- Modern Astrology.* Monthly, London. Founded by Alan Leo. \$3.50 a year.
- The Astrological Bulletin.* Quarterly. Ed. Llewellyn George. \$2.00 a year.
- THE O. E. LIBRARY CRITIC.** Monthly. 50 cents a year. "Back to Blavatsky."

The Servant—by Charles Lazenby

This book, by Charles Lazenby, the well-known lecturer on *The Secret Doctrine*, presents the ideal of the way of service in simple, untechnical language, suited both for theosophists and others. It has had a better sale than any other book of the kind, excepting "At the Feet of the Master," and without intending to reflect on the latter, I consider it distinctly more helpful in important respects, one of which is that it appeals directly to the intuition of the individual, without any of the mechanism of personality worship which mars many such books. Almost every one getting one copy comes back for more. Paper, fifty cents.

Will You Help Us by Buying Books?

The publication of the *Critic* and the work it represents are partly paid for by the sale of books by the O. E. LIBRARY. You can give us material and much needed assistance by ordering your books from us, whether theosophical and occult, or of general character.

You are our friend. Recommend the O. E. LIBRARY to your book buying acquaintances.

Some Recent Publications

Supplied by THE O. E. LIBRARY at prices stated. Books marked "(L)" will be loaned.

- Akoud, Mabel L.*—Names and Their Numbers (L), \$0.90.
- Bayley, Alice A.*—A Treatise on Cosmic Fire, 2 vols., \$10.00.
- Barker, A. Trevor*—The Mahatma Letters to A. P. Sinnett (L), \$7.50. The most important theosophical book of this century. All the letters of Masters Morya and Koot Hoomi to Sinnett. Theosophy direct from the Masters.
- Index to The Mahatma Letters; for owners of the first edition only, \$0.50.
- The Letters of H. P. Blavatsky to A. P. Sinnett. \$7.50.
- No other book gives us such an insight into this heroic character. It is H. P. B. unconsciously revealed by herself.
- Besterman, Theodore*—Crystal-Gazing; Its History, Distribution, Theory and Practice (L), \$1.75.
- Besant and Leadbeater*—Thought Forms. Just reprinted, \$4.50. 53 colored plates.
- Bragdon, Claude*—Old Lamps for New, \$3.00.
- Blavatsky, H. P.*—The Secret Doctrine; facsimile photographic reproduction of the original and only authorized edition; the two volumes on India paper bound into one (L), \$7.50.
- Browning, Kate*—An Epitome of "The Science of the Emotions" of Bhagavan Das; paper, \$0.60.
- Elliot, W. Scott*—The Story of Atlantis and The Lost Lemuria, \$2.75. A record of clairvoyant investigation. A reprint of the two books with above titles bound in one, with six maps in a pocket.

- Kingsland, William*—Rational Mysticism, \$6.75.
One of the best introductions to the study of Mysticism, Theosophy, and *The Secret Doctrine*.
- Hartman, William C.*—Who's Who in Occult, Psychic and Spiritual Realms, \$2.00. An admirable compilation of information.
- Howe, M. Oldfield*—The Encircled Serpent, \$8.75. A study of Serpent Symbolism in all Countries and Ages.
- Jinarajadasa, C.*—Letters from the Masters of the Wisdom, Second Series, \$2.00. Letters from various Masters, including letters from the Master Serapis to Col. Olcott. Compiled from the files at Adyar.
- Mead, G. R. S.*—The Gnostic: John the Baptizer (L), \$1.95. Together with Studies on John and Christian Origins, the Slavonic Josephus' Account of John and Jesus, etc.
- Powell, Arthur E.*—The Etheric Double, \$2.25. All that is known and probably more.
- Pryce, James M.*—The Restored New Testament, new edition (L), \$5.00.
The Prometheus Bound of Aeschylus; poetical and literal translation, with theosophical interpretation, \$2.00.
The Adorers of Dionysos (Bakchae) of Euripides; translation and interpretation, \$2.00.
- Spence, Lewis*—The Problem of Atlantis (L), \$3.50.
Atlantis in America, \$4.50.
The History of Atlantis, \$3.75.
Three books by the greatest authority on the scientific, archaeological and traditional evidences of the existence of Atlantis. Scientific only; do not deal with clairvoyant theories.
- The Theosophical Movement (L), \$5.00.
A history of the modern Theosophical Movement, with copious extracts from original documents. By far the most complete history extant. Invaluable to students of H. P. Blavatsky.
- The Theosophic Voice—A complete reprint of the three issues of the periodical of the same name issued in 1908, containing detailed information about the Leadbeater Case, original documents in same, the Van Hook letters, etc. (L), \$1.25.

Some Reduced Books

- The following, all unused, are offered by the O. E. LIBRARY at reduced prices. Subject to withdrawal without notice. Cash or C. O. D. only.
- Adyar Album, with many photographs of the Theosophical Headquarters, and text by Leadbeater, 75 cents (from \$1.25).
- Alexander, G. G.*—Confucius the Great Teacher, \$1.00 (from \$2.25).
- Beal, Samuel*—The Dhammapada, 50 cents (from 75 cents).
- Beaut, Annie*—The Riddle of Life, paper, 25 cents (from 35 cents).
Lectures on Political Science, 75 cents (from \$1.00).
The Great Plan, 65 cents (from 85 cents).
Buddhist Popular Lectures, 60 cents (from 75 cents).
Introduction to the Science of Peace, paper, 35 cents (from 50 cents).
The War and Its Lessons, cloth, 90 cents (from \$1.25).
- Colville, W. J.*—Life and Power from Within, 50 cents (from \$1.00).
- Carrington, Hereward*—Hindu Magic, 35 cents (from 50 cents).
Death, Its Causes and Phenomena (with John Meader), \$1 (from \$2).
- Coates, Dr. James*—Self Reliance, 90 cents (from \$1.75). One of the best books on the subject.
- Codd, Clara*—Looking Forward (theosophical), 40 cents (from 75 cents).
- Despard, C.*—Theosophy and the Women's Movement, ppr., Riddle of Life Series, 20 cents (from 35 cents).
- Ebbard, J.*—How to Acquire Will Power; The Bedrock of Health, each 60 cents (from \$2.50).
- Guest, L. Haden*—Theosophy and Social Reconstruction, ppr., Riddle of Life Series, 20 cents (from 35 cents).

THE O. E. LIBRARY CRITIC

Published monthly at 1207 Q St., N. W., Washington, D. C.

BY

The O. E. Library League

Vol. XV

July, 1926

No. 22

Yearly subscription, United States and foreign, \$5.00 cents. Single copies, five cents. Issues earlier than June, 1926; one or two copies, five cents; more than two copies, two cents each, single or mixed issues.

ZIANG SUN WAN

In January, 1919, in Washington, D. C., Dr. Wong, Director of the Chinese Educational Mission, his secretary and a clerk were found shot to death in the Mission office. Shortly thereafter a young Chinese student, Ziang Sun Wan, was arrested on suspicion of having committed the murders, was tried, found guilty by the jury, and sentenced to death. Wan's energetic attorney succeeded in getting the verdict reviewed by the United States Supreme Court, with the result that this court of last appeal ordered a new trial, this order being handed down only two days before the date set for the execution. In the decision, written by Mr. Justice Brandeis, it was shown that Wan had been subjected to the most outrageous third degree methods by the Washington police, consisting in inflicting excruciating mental torture protracted for eleven days almost without interruption, the victim being given little rest or sleep, until he was in a state of complete nervous and physical collapse. In this condition the distracted victim was forced to sign an already prepared confession, and at the trial this confession was produced in court to influence the jury against him. Justice Brandeis said in part:

On the eighth day the accusatory questioning took a more excruciating form. A detective was in attendance throughout the day. Wan was taken from the Hotel Dewey to the mission.

There continuously for 10 hours this man was led from floor to floor minutely to examine and re-examine the scene of the triple murder, and every object connected with it, to give explanations and to answer questions. The places where the dead men were discovered, the revolver with which presumably the murder was committed; the bloodstains, and the fingerprints thereon; the bullet holes in the walls, the discharged cartridges found on the floor, the clothes of the murdered men, the coat and pillow which had been found covering the dead men's faces, photographs taken by the police of the men as they lay dead; doors and windows through which the murderer might have entered or made his escape; photostatic copies of writings by which it was thought to prove that Wan was implicated in a forgery incident to the murder, all these were shown to him.

Every supposed fact ascertained by the detectives in the course of their investigations was related to him. Concerning every object, every

incident detailed he was in the presence of a stenographer, plied with questions by the superintendent of police and the detectives. By these he was engaged in argument, sometimes separately, sometimes in joint attack. The process of interrogation became ever more insistent; it passed at times from inquiry to demand.

From 7 o'clock in the evening to 5 o'clock in the morning before it was concluded Loh, who was again in attendance, had left the mission about midnight, worn out by the long hours. Superintendent of police had returned to his home apparently exhausted. One of the detectives had fallen asleep. To Wan not a moment of sleep was allowed.

On the ninth day, at 20 minutes past 5 in the morning, Wan was taken from the mission to the station house and placed formally under arrest. There the interrogation was promptly resumed. Again the detectives were in attendance day and evening, plying their questions; arguing with the prisoner and urging him to confess lest his brother be deemed guilty of the crime. Still the statements secured failed to satisfy the detectives' craving for evidence.

On the tenth day Wan was again taken to the mission, was again questioned for hours, and there the whole thing was again talked of and enacted. On the eleventh day a formal interrogation of Wan was conducted at the station house by the detectives in the presence of a stenographer.

On the ground that the confession was extorted by force, and that it was introduced at the trial notwithstanding the provision of the Constitution that no person can in a criminal case be required to be a witness against himself, the verdict was annulled and a new trial was ordered.

This second trial, with as much testimony as the Government could muster, but minus the forced confession, resulted in ten of the jury being for acquittal and two for conviction. Thereupon after a considerable lapse of time, bringing the case into the present year, a third trial again resulted in a hung jury, nine being for acquittal and three for conviction. Under our legal system there are only two alternatives in such a case. One is to have new trial after new trial until a jury can be found which will be unanimous in one sense or the other; the other is for the state to abandon its effort to secure conviction and to quash, or nolle pros the indictment and to discharge the defendant. In the present instance the United States District attorney had regretfully to confess that he was unable to produce any new evidence and that there was no greater prospect of hanging Wan than in the two previous trials. Whereupon the District Supreme Court, on June 16th, declared the affair closed and directed the liberation of the prisoner.

This young man, then, aged about twenty-two at the time of his arrest, was held in prison for seven-and-a-half years, escaped hanging by only two days, after a conviction brought about through the rascality of the police and the illegal use of a confession extorted from a man in a state of nervous, mental and physical collapse through torture, and with the connivance of the District attorney and the consent of the court, both of whom should have known better, it would seem,

and finally, after two further futile attempts to fasten the crime upon him, was set at liberty after the District attorney had to confess that despite all his efforts to get him executed he was unable to do so.

Ziang Sun Wan is now at last free, not exonerated, but still under the suspicion of having committed a crime which could not be proved against him. Seven-and-a-half years have been snipped off his life by the state, and when the state is unable to produce any tangible evidence of guilt which would convince a jury, he is allowed to go his way without one cent of compensation for the injury which has been done him.

There are several thoughts which may arise in the mind of a plain-thinking person in this connection.

The first is, the question of capital punishment itself. Capital punishment differs from other forms of punishment in that it cannot be annulled if it should be found that the conviction was an error. A live prisoner can be discharged if found innocent, but there is no bringing a corpse to life. It is a not infrequent occurrence that a person convicted of murder has been exonerated by the discovery of fresh evidence, by the dying confession of the actual murderer. For one such case which comes to light probably there are several others which are never discovered. Circumstantial evidence plays a large part in convictions for murder, and it is only occasionally that there are actual witnesses of the act. Valuable as circumstantial evidence may be, it can never amount to positive certainty, although there comes a point where it is treated as if it were such. Probably some of us have been in situations where, in case of the sudden death of a person in whose company we had been, a fairly strong presumption of our being the murderer might be made out against us. A friend of mine, who happened to be a chemist and conversant with such matters, told his wife of a certain subtle poison which could not be detected. She in turn repeated the matter to her friends, and ultimately the story came back to him in the form that she had accused him of threatening to use this poison on her in order to get rid of her. Had she died suddenly without visible cause, and had there been a quarrel or ill-feeling between them, many a jury would have been willing to send him to the gallows on such circumstantial evidence.

The second thought; the persistence with which the police resort to what are practically third degree methods in order to extort confessions or get evidence. Even where physical force is not employed, there is mental torture, bullying, threatening, worrying the victim to distraction, personal abuse of one sort or another which tends to place the subject in a condition where it is impossible to answer questions deliberately, the suspected person being put through a sort of trial with-

out benefit of counsel. In no case should this be permitted, most of all not in cases involving a capital offense, and no such hearing should be held except in the presence of a duly qualified attorney who will protect the interests of the person under examination. Quite the same applies to hearings conducted by the prosecuting attorney. It is claimed that results cannot be obtained by acting courteously. The fact is that both police and prosecuting attorney are anxious to make out a case. Witness the revolting expressions of the hope of being able to hang the defendant which were indulged in by the notorious Crowe of Chicago in a recent famous case, and by others of his sort. The prosecuting attorney is more often than not an aspirant for political honors, and here the scalps in his belt count, while the police are expected to catch the offender, to produce somebody on whom the blame can be laid, and their promotions, too, often depend on their success in getting somebody hang.

The third thought is the injustice of admitting such forced evidence in court, not only in contravention of the constitutional proviso that no one shall be compelled to testify against himself, but without any inquiry on the part of the court as to whether such confession is voluntary or forced. That the District attorney in the Wan case did this may be natural enough, but that the court permitted it is simply astounding, and is an indication of how loose judges may sometimes be in their methods of administering justice.

The fourth thought; the absurdity of the present system of trial by jury. Twelve men, usually of no particular pre-eminence in knowledge or intelligence, with no training in the psychology of criminals or witnesses, and as open to emotional waves as a sinner at a camp meeting, are made to listen to an array of evidence pro and con which no mortal could remember; they are then battered by the attorneys on both sides, with the certainty that in questionable cases the best talker is likely to be the most persuasive, and that one, except in the case of wealthy defendants who can hire the best legal talent, is the prosecuting attorney; and finally, the locking up of the jury till it has come to a decision or given up doing so, the weaker ones usually succumbing in the end to the persuasion of the stronger. There is something bizarre in the system which permits a man to be tried over and over, even if but one of the twelve jurors thinks him guilty. Certainly even so small a presumption of innocence should prevent the possibility of a second trial on a capital indictment.

The fifth; permitting a suspected person to be prosecuted by a trained state's attorney who generally has a personal interest in convicting him rather than a sincere desire to get at the truth, and leaving it to the defendant to hire at his own

expense, if he can, an equally competent advocate, or else to be hanged if he cannot. The system by which the whole power of the state is arrayed against the often helpless individual, its determination to prove him guilty and to punish him, often to the extent of depriving him of his life, instead of helping him to clear himself, is a monstrous satire on our intelligence and our civilization. Read the almost daily narratives of how our Department of Justice, defeated in its attempts to prove someone guilty, tries appeal after appeal in order to succeed in this if possible, and one is almost inclined to think that the function of the state is not to protect, but to destroy. The system by which the state employs an equally competent public defender at its own expense, rational and successful as it has proved to be, gains ground with surprising slowness, and there is evidence that one source of the opposition is the prosecuting attorney, whose reputation is built on the wrecks of others' lives.

The sixth thought is; that nowhere is there any provision made for the monetary compensation of those who have been unjustly imprisoned, either before or after trial. That Ziang Sun Wan, for instance, should have been kept in prison for seven-and-a-half years and then have been discharged without the possibility of securing damages, is the grossest sort of injustice. This is but one instance of what occurs by thousands every year, and there is not a voice raised against it. Knowing that the state will not have to pay damages if it has made a mistake the legal authorities potter along with their cases, knowing that nobody but the defendant suffers. If the state were liable for every day an innocent person is held and kept from his proper pursuits they might be more willing to promote that speedy justice which is regarded as one of the chief preventives of crime.

It is stated by a writer in a local paper that Ziang Sun Wan's friends believe that "his case is destined to become a classic in the annals of American criminal jurisprudence. They contend that it exemplifies every evil in criminal procedure from third-degree methods, search without warrant, abuse of circumstantial evidence, suppression, distortion, destruction and withholding of evidence tending to exonerate the accused, manipulation of witnesses, indefensible delays, and the destructive methods of penal administration," and it is proposed to make it the starting point for a sweeping investigation of the administration of criminal justice in the United States. Let us hope that it may be so.

Prisoners Wanting Correspondents may apply to the O. E. LIBRARY LEAGUE, stating age, nationality, race or color, and balance of unexpired term. No charges.

Notice to Prisoners Regarding the "Critic"

As a matter of economy in postage and clerical work, the *Critic* will not be mailed to prisoners every month, but two consecutive issues will be sent every two months, namely, June and July, August and September, etc. Only those prisoners who pay the regular subscription, or whose subscription is paid for them by others, will receive each issue upon publication.

Penal Notes

Send the Boys to Sing Sing. The New York State superintendent of prisons, James L. Long, has expressed the novel opinion that it is better to send boys to Sing Sing than to the State Reformatory. He said: "I would rather they would go to Sing Sing. The old-timers there are the ones who give them good advice. The young boys who come in are defiant. They are not going to do anything. It is then the old-timers speak to them, tell them it does not pay; they must obey the rules." Perhaps so, but it is the general opinion that the fatherly interest of old-timers in young boys is chiefly manifested in initiating them into crime. If Mr. Long is right, wouldn't it be a good idea to plant a colony of these kindly old-timers at Elmira to educate the boys there?

Goldring de Luxe. The new jail at Bedford, N. Y., is to contain a special de luxe cell for the accommodation of prisoners of wealth and social prestige who would feel themselves contaminated by associating with fellows of the baser sort. The plan is said to be approved by the State Prison Commission. This is utterly wrong. If we are to have better cells, and therefore a different sort of punishment for rich and swell lawbreakers, why not go further back and frankly have a different set of laws for rich and poor? Conningling with bums is just what these rich lawbreakers need.

Only Two Out of Every Hundred Caught! Warden Lawes of Sing Sing in a recent address said: "I do not think the real criminals are in Sing Sing today, anyway, for only two out of every hundred are caught. Criminals look upon capture as the booby prize awarded to the incapable." Doubtless Warden Lawes knows what he asserts. Only one offender in fifty is caught, and that is generally the one who has not the wit to plan and carry out his crime without being captured. And the corollary is what the *Critic* has often maintained, that the fact that there is a large percentage of subnormals among convicts affords no proof that crime is due to subnormality, for these statistics are based upon the study of the failures among criminals. Until we can persuade the other ninety-eight per cent of the criminals to present themselves for psychiatric study, we are not likely to arrive at any sound conclusion as to the relation between subnormality and crime.

The Gnostic Doctrine of Jesus and Christ

An Exposure of Theosophical Errors. By William Lofthus Hare, Ex-Director of Studies in Comparative Religion and Philosophy to the Theosophical Society in England.

Prefatory Note by the Editor. The idea that the "disciple Jesus" voluntarily surrendered his body for the use of the "Christ," who occupied it at the time of the baptism of Jesus by John the Baptist, and thereafter, is now being officially declared by Mrs. Besant as a part of Theosophy, and a similar surrender of his body by Mr. Krishnamurti to the Lord Maitreya is positively asserted as a near event, and this theory is being so persistently preached that it is coming to be regarded as a part of Theosophy, not only among theosophists, but by the public.

In Mrs. Besant's early work, *The Ancient Wisdom*, published in 1897, one finds no trace of this doctrine. In a later volume, *Esoteric Christianity*, after a long prelude in which she talks much about the

Mysteries and tells us nothing about them, Mrs. Besant suddenly announces this doctrine of substitution (pages 129-133, London edition), but without asserting that it was ever held by the church or any other set of people, and attributing it to the "Occult records," which, being interpreted, means the fertile brain of C. W. Leadbeater. Still later, in *The Changing World* (page 306), she not only repeats it, but asserts that it was very generally held by the early Christian church. To quote her own words: "From our standpoint Jesus the Hebrew, the individual, the spiritual man, stepped out of the body he had been dwelling in through all those years and preparing for the coming of his Lord, giving it over as a holy temple for the incoming of the supreme Teacher, so that the body became the habitation of the supreme Teacher for the three years of the ministry." And she even says (page 305) that this is the view held by occultists.

A careful examination of H. P. Blavatsky's *Isis Unveiled* and of *The Secret Doctrine* fails to discover even the briefest mention of such a doctrine, and the same is true of G. R. S. Mead's *Did Jesus Live 100 Years B. C.?* Nor does one find it in Mr. Mead's large work on the Gnostics, *Fragments of a Faith Forgotten*, except rather dubiously with reference to one Cerinthus (page 238). Nor is the idea countenanced in *The Mahatma Letters*, in which we read, on the contrary (page 344): "Call it by whatever name, only let these unfortunate, deluded Christians know that the real Christ of every Christian is the *Vach*, the 'mystical Voice,' while the man—*Jeshu*—was but a mortal like any of us, an adept more by his inherent purity and ignorance of real Evil, than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests."

In fact, it would seem that this doctrine of the substitution of Christ for Jesus in the latter's physical body is simply being "put over" on theosophists by Mrs. Besant, acting under the influence of Mr. Leadbeater, and is not to be regarded as a view held at any time in the past by any considerable number of people, either in the church or out of it.

How far Mr. Leadbeater, alias "the occult records," is to be depended upon is shown, firstly, by his claim that Jesus was born 105 B.C., and that he surrendered his body to the Christ about 75 B.C. (*The Inner Life*, vol. 1, page 119), and secondly, that this combination—body Jesus, spirit Christ—was tried and executed under Pontius Pilate—as asserted in the creed of the Liberal Catholic Church, which Mr. Leadbeater, as bishop, repeats every Sunday and must believe unless he is lying—said Pontius Pilate being a well-known historical character who officiated as Roman procurator of Judea, A.D. 26-36. This would make the Jesus-Christ combination about 105 years old at the time of the crucifixion, and the physical body still older, about 135 years! Further it implies that the Christ had been preaching 105 years, instead of three years, and that Mary and the twelve disciples must have been super-patriarchs!

Mr. Leadbeater's claims simply cannot be trusted, and, in short, the doctrine of surrender and substitution has no credible basis, either in Theosophy or in ecclesiastical tradition. It had its origin in Mr. Leadbeater's befuddled brain—I say befuddled, and I mean it, for no one in his sane mind could fall into the stupidity I have just mentioned. As for Mr. Krishnamurti, the claim that he will go through a similar experience is equally without rational basis—he was, is, and always will be just Krishnamurti.

Mr. Hare says:

In ordinary circumstances a fresh discussion of this rather out-worn topic would be an exercise in literary archaeology. But it so happens that we have recently been presented with a new World Teacher, and are shortly to hear from Mrs. Besant by means of four lectures at the Queen's Hall the full story of the supposed psychological processes by which World Teachers creep into existence.

There was when, from the point of view of the Church, the Gnostics were regarded as dangerous heretics; later they became futile, and after the Protestant Reformation were almost forgotten. But by a curious legend, the origin of which is by no means obscure, the Gnostics have received at the hands of Theosophists something like a rehabilitation, and in a very successful manner.

I can imagine H. P. B. of the late eighties setting young Mr. G. R. S. Mead to "work up" the gnostic vein for the credit of Theosophy. The preliminary studies undertaken must have been arduous and the results were, at the time, very creditable to the author and to the Society in whose periodical journals they appeared. Finally, in 1900, Mr. Mead published *Fragments of a Faith Forgotten* and later *Pistis Sophia* in which he presented to the lay public a mass of material dug out from the inaccessible Fathers and modern European scholars.

Here, then, was Mr. Mead's study, ready for fresh exploitation. But something had happened in the meantime. Mr. Leadbeater had reappeared in the Society during 1908 and had become Mrs. Besant's right-hand man. Her book *Esoteric Christianity* was based on Mr. Mead's *Fragments* and Mr. Leadbeater's clairvoyant "Insides." It served to patronise Christianity, but to degrade it to a lower place by calling it "The Lesser Mysteries." People were simultaneously pleased and displeased. This done, there appeared *The Changing World* in which the Leadbeaterian element is greatly increased and Mr. Mead's corner stone of historical criticism is rejected. No longer does the British Museum offer any help—it is the Akashic Records that are now used to reveal a completely new and unheard of scheme of religions, compiled and purveyed from inaccessible heights. The banalities of *The Lives, Man* and other works are diluted and incorporated in a fresh presentation.

In searching for the Gnostic doctrine about Jesus and Christ, we should naturally not expect to go back beyond the historical figure of the first century; but for a particular reason we must do so. It is this: The term "Messiah" had long been in use among the Hebrews to designate one "anointed" for some special purpose,—a king, a prophet, a military deliverer. During the two centuries B.C. it was rendered into Greek *Christos* and at first meant no more than it meant in its Hebrew form. But about 180 B.C. the afflicted Jews began to think of the Messiah as a Heavenly visitant to earth and to restrict the use of the term to him. Thus it came that *Messiah* and *Christos* were the Hebrew and Greek equivalents used by Hebrew and Greek speaking Jews, respectively. Men spoke of The Messiah or the Christ as a unique celestial personality.

We shall now see what the Gnostics have said about the coming of the Christ and at first we shall notice that they do not always say the same things. Mr. Mead himself says: "We can find examples of every shade of opinion among them." There has been some peculiar theological discrimination at work in deciding of late which Gnostic to accept and which to reject.

SUMMARY

There are two ways of dealing with the material. The first is to *add together* all the separate and contradictory elements into one total, and this is what Mr. Mead the scholar, Mr. Leadbeater the seer, and Mrs. Besant the orator have done. Thus we have a totally false result. The second method is the true one: to proceed by a process of elimination—as adopted in the legend of the ten little nigger boys. The results are as follows:

A. There is no mention of Jesus or Christ in Dositheus or Menander.

B. The doctrine of phantasm is found in Simon, Satornilus (and Cerdo), the Docetæ (and Manes), Marcion (and Apelles and Bardesanes).

We may note that if Jesus were, as affirmed by these writers, an illusory phenomenon, no birth, baptism, overshadowing, adoption, illu-

mination, death or resurrection could be possible or expected; and, sure enough, none of these elements are found in these fragments.

C. The granting to Jesus of "powers," illumination or the influx of the Holy Spirit is taught in Carpocrates, Basilides and *Pistis Sophia*. These writers do not say that these "powers" came at the baptism but presumably at the birth of Jesus.

D. The Angel Barnabas instructs Jesus, in Justinus.

E. The Logos is the Saviour, in the Sethians.

F. Jesus is the Saviour and instructs men how to gain Christhood, in The Naasenes.

G. Jesus gains divinity by his own efforts, in The Peratae, Valentinus and, by inference, in *Pistis Sophia*.

H. Fourteen out of the seventeen gnostic sects so far contain no indication of the supposed "gnostic doctrine" of the Christ as the World Teacher uniting himself with Jesus at the baptism. The idea is found alone in the unnamed sect described by Irenaeus, the Cainites, and Cerinthus.

I have no hesitation in identifying "the unnamed sect" with the Cerinthians. A comparison of the phraseology used by the one and the other in Mead's *Fragments* (pp. 191-2 and 238) is sufficiently convincing. We may dismiss the stupid Cainites, whose only distinction is their championship of the betrayer. Cerinthus is the sole authority for the neo-theosophy of the Leadbeater-Besant school. There is only one little nigger boy left out of G. W. Mead's long list! Upon him rests the monstrous cult reviled in our day in favor of Mr. J. Krishnamurti.

Esoteric Christianity (page 132, London edition) gives the official stamp to this theory and transforms it into the Theosophy which the present generation is expected to believe. Mrs. Besant's words are as follows: "A mighty 'Son of God' was to take flesh upon earth, a supreme Teacher, full of grace and truth . . . for Him was needed an earthly tabernacle, a human form, the body of a man, and who so fit to yield his body in glad and willing service? . . . The man Jesus yielded himself a willing sacrifice . . . to the Lord of Love, who took unto Himself that pure form as tabernacle, and dwell therein for three years of mortal life."

The sole source of this doctrine can be found in the teachings of Cerinthus, the so-called Gnostic, whose system is lucidly explained by the excellent Musheim. I extract the following passage:

"He taught that the Creator of this world, whom he considered also as the sovereign and law-giver of the Jewish people, was a being endowed with the greatest virtues, and derived his birth from the Supreme God; that this being fell, by degrees, from his native virtue and his primitive dignity; that the Supreme God, in consequence of this, determined to destroy his empire, and sent upon earth, for this purpose, one of the ever happy and glorious aeons, whose name was Christ: that this Christ chose for his habitation the person of Jesus, a man of the most illustrious sanctity and justice, the son of Joseph and Mary, and, descending in the form of a dove, entered into him while he was receiving the baptism of John in the waters of Jordan; that Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews; and was, by his instigation, seized and crucified by the Hebrew chiefs; that when Jesus was taken captive, Christ ascended up on high, so that the man Jesus alone was subjected to the pain of an ignominious death."

Ecclesiastical History, vol. 1, page 72.

We conclude therefore that the Theosophical Society has been deceived for well nigh twenty-five years into the belief that there was a well established Gnostic "faith forgotten" and that this was the true form of Christianity. Upon this delusion, now briefly exposed, rests the Krishna-Christ fraud of December 28, 1925. I hope the T. S. and the Christian Church will give Mrs. Besant a stern answer, and that swiftly!

The Master K. H. and H. P. B. vs. Annie Besant

The Master K. H. in Mahatma Letters, page 57.

I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind.

H. P. B. in Isis Unveiled, Vol. II, page 386.

If both Church and priest could but pass out of the sight of the world as easily as their names do now from the eye of our reader, it would be a happy day for humanity. New York and London might then soon become as moral as a heathen city unoccupied by Christians; Paris be cleaner than the ancient Sodom.

Annie Besant in The Theosophist, October 1918, page 7.

Good news comes from Australia. . . . The three movements there, which I commended to the special service of our members—the Educational, the Co-Masonic and the Old Catholic Church—are growing beyond expectation. . . . A church, "one of the old landmarks of Sydney, a fine-looking pile in stone, which has the appearance outside of a cathedral," has been purchased for the Old Catholic Church. . . . All this is in response to the strong spiritual impulse that goes out from our good and great brother, C. W. Leadbeater.

Annie Besant in The Theosophist, Nov., 1925, page 221.

And the Liberal Catholic Church should be the very heart of the teaching that the Christ will give.

More Letters from the Masters

Letters from the Masters of the Wisdom, Second Series. Transcribed and Annotated by C. Jinarajadasa, Vice-President of the Theosophical Society, with a Foreword by Annie Besant, President of the Theosophical Society. 205 pages. Chicago, 1926. \$2.00.

Mr. C. Jinarajadasa, in addition to his duties as Vice-President of the Theosophical Society, as traveling lecturer and as one of the Twelve Apostles who are knights-in-waiting to Mr. Krishnamurti, finds time to rummage through the archives at Adyar and to unearth much interesting matter bearing on the early history of the Society. In the present volume he has given us a second series of *Letters from the Masters of the Wisdom*, which is in some respects even more interesting than the first series, which now ranks as a theosophical classic.

The First Section consists, with two exceptions, of letters received by Colonel Olcott in 1875-76, while he was still in America, from the Master Serapis. This Master, whose name is not widely known among theosophists, was associated with the Brotherhood of Luxor, and was known also as Serapis Bey and as the Maha Sahib. His letters are of much interest as bearing on the early days of the T. S. and upon the character and sufferings of H. P. Blavatsky. His style is highly characteristic and wholly different from that of the other Masters. It is marked by its kindly and gentle spirit, a spirit of exhortation rather than of command, and by his constant injunction to Olcott to "Tex." We learn from these letters that the Masters desired to interest a young spiritualist editor, Elbridge Gerry Brown, in the Movement, and it was evidently hoped that he would play an important role, and would be one of its three originators. In this, however, he failed them, as did many another. Of Mr. Brown H. P. B. said in one of her scrapbooks: "The man might have become a *Power* but preferred to remain an *Ass*. *De gustibus non disputandum est.*"

Speaking of H. P. B. the Master Serapis says in one letter (page 36):

"O poor, poor Sister! Chaste and pure Soul—pearl shut inside an outwardly coarse nature. Help her to throw off that appearance of assumed roughness, and any one might well be dazzled by the divine light concealed under such a bark. . . . Watch over her, Brother mine—forgive her outbursts of passion, be patient, merciful, and charity bestowed on another will return to thee a hundredfold nobly."

One exception in Section I is the famous French letter received in 1870 by H. P. B.'s aunt, Madame Fudéef, at Odessa, and relating to H. P. B. It was from K. H. and antedates his letters to Sinnett by eleven years. Mr. Jinarajadasa gives a photograph of the letter, which is in the characteristic script of K. H.

The other exception is a letter written by Tookaram Taiya in Bombay to Col. Olcott in Adyar in 1886. On the blank side of the sheet is written a communication by Master K. H., in his characteristic script. It affords one of the most convincing proofs of the possibility of precipitating a communication on a sealed letter while in transit in the mail, other examples of which Col. Olcott has given in *Old Diary Leaves*, vol. 1. A photograph is given.

Section II consists mostly of letters received by Olcott during 1879-84 from Serapis, M. and K. H., with one from Hilarion. As indicating the opinions of these Masters regarding Olcott, his strong and weak traits, they are most interesting and instructive. One brief letter, signed by Serapis and addressed and initialed by Morya, says curtly:

H. S. Olcott, President of the Theosophical Society, is henceforth forbidden to deliver extemporaneous lectures

by order of
SERAPIS

Section III consists of letters from Morya and Koot Hoomi to the Indian chelas Ramaswamiar, Chatterjee and Pillai; Section IV of letters from the same to some German theosophists, while Section V contains other letters from M. and K. H. One of the most interesting of these is a scorching and highly characteristic letter from Morya to "Edm. W. Fern, Esq., F. T. S.," which will serve to enlighten those who have puzzled over the "Fern" of *The Mahatma Letters to A. P. Sinnett*.

Finally there is an appendix containing articles on the Masters reprinted from *The Theosophist* and which will be found in *Five Years of Theosophy*. These articles and the Fudéef letter mentioned above are the only material in the volume which has appeared in print before.

Mr. Jinarajadasa has provided photographs of a number of the letters, has made copious explanatory footnotes to each, and has prefaced many of them with a foreword. In general his footnotes and other elucidatory editorial matter are interesting and helpful, and are apparently most conscientiously prepared. I must, however, take exception to his remarks about William Q. Judge, but to these I shall return elsewhere. It is also to be regretted that he has omitted portions of letters at times, on the plea that the subject was of too personal a nature. On the whole it may be said that the work is creditably performed, that the original letters are of great value, and that the book is worthy of standing beside *The Mahatma Letters to Sinnett* as a classic. One cannot help wondering how it is that Mr. Jinarajadasa, with his seemingly high deference for the early teachings of the Masters, can make himself a party to propagating the utterly conflicting notions of the neo-theosophists.

Attention must be called to Mrs. Besant's "Foreword," without which no book by C. J. would be complete. It consists of twelve lines and begins: "I am privileged to introduce to the world this priceless booklet of Letters from the Elder Brothers, Who were the true Founders of the Theosophical Society. . . ." One must not forget Mrs. Besant's insult to the Masters in refusing all recognition to *The Mahatma Letters to A. P.*

Sinnett, which is a hundred times more priceless even than this. Was it because their editor did not ask her to write the "Foreword," or because they were published without her permission? These twelve lines have served to get Mrs. Besant's name on the title page and will help to sell the book. But to true theosophists, who know how she has betrayed her teacher H. P. B., and these very same Masters, they will savor more of hypocrisy than of commendation.

Note. The volume is supplied by the O. E. LIBRARY at \$2.00.

Important Leadhester Documents

This office has copies of the complete stenographic report of the meetings of the Special T. S. Committee, Col. H. S. Olcott, chairman, held in London in May, 1906, to pass on charges of pernicious moral teaching brought against C. W. Leadhester, and which resulted in his confession of guilt before the Committee and his resignation from the Society. To this is appended a verbatim copy of the original charges brought by Mrs. Dennis, Corresponding Secretary of the E. S. in America, addressed to Mrs. Besant, and a *verbatim* copy of Mr. Leadhester's letter to Mr. Fullerton, attempting to justify his behavior. These will be loaned for *not longer than two weeks* to thoroughly responsible persons in America only, with whom we are acquainted, and will be sent by registered mail to such applicants, application to be accompanied by the mailing costs, 25 cents in stamps. We reserve the right to refuse any application without explanation or apology.

These sensational documents are authoritative and a complete refutation of all later evasions and denials.

United Lodge of Theosophists—New York

The summer program of the United Lodge of Theosophists, 1 West 67th Street, New York City, continuing until October 1st, is:

Sundays, 8.15 P. M., Public Lecture followed by Questions and Answers.

Wednesdays, 8.15 P. M., Study Class in H. P. Blavatsky's Key to Theosophy.

Reading room and libraries open daily except Sundays and Thursdays.

This is a live Blavatsky Lodge. I am informed that over 400 attended the public meeting on June 6th, while 192 were present at the question and answer meeting the week before.

Theosophical Newspaper Clippings Wanted

Readers of the *Carric* will help us by sending us newspaper clippings and articles of current interest, especially relating to the Theosophical Society, the Order of the Star in the East, the Liberal Catholic Church, Mr. Krishnamurti, Mrs. Besant, etc.

Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the *Carric* for one year.

Sure of One Thing. After reading hundreds of press clippings, discussions in neo-theosophical journals, and his own speeches, we have come to but one definite conclusion as to Mr. Krishnamurti—he would make a gentlemanly and efficient chauffeur.

At the Periscope

Truth about the London Lodge. With reference to the reported withdrawal of the London Lodge, T. S., I am authoritatively informed that the action of the Lodge consisted in withdrawing from the British Section of the Theosophical Society in protest against the commitment of the Section by its General Council to Mrs. Besant's "World Religion," *alias* Liberal Catholic Church. This does not of necessity involve secession from the Theosophical Society.

Not at Oxford. According to the *London Sunday News* of February 7th, Mrs. Baillie-Weaver, who ought to know, says that the New Messiah, Krishnamurti, studied a little while at London University, but got most of his education from private tutors, especially clergymen. Mrs. Baillie-Weaver also explained that a great many members of the Order of the Star in the East belong to the theosophists, but that very few theosophists are members of the Star. In this seeming contradiction I fully concur. Very few real theosophists have the disposition to think of the Messiah mania. Mrs. Baillie-Weaver also says that plans have been made for a shrine in the Highlands for Krishnamurti and his twelve disciples, whither they may retire to pray, and let us hope, to fast. Six two-roomed cottages will be provided for the twelve Apostles, but where the Messiah will sleep is not stated. This is not surprising. The former Messiah, as we know, "had not where to lay his head."

Unparalleled Blasphemy. The *Minneapolis Tribune* of March 14th publishes a statement that during the recent festivities at Adyar there came a cablegram from Paris saying: "Your Krishnamurti may be god, but if he is we suggest that you name him the Messiah of the Tennis Racket, or the Tea Hound Messiah. We know him well. A few years ago he was popular in fashionable society at Cannes, Deauville and Varanville. He spent all his time playing tennis and going to afternoon tea dances." But the versatility of the new Jesus is still better displayed in a despatch from London, February 28th (*Palm Beach News*, March 8th) which says: "Krishnamurti, the new 'Messiah' of the theosophists, is known in England as the holder of the catch-as-catch-can champion of Oxford University. While a student at Oxford from 1912 to 1914 he was the only man who ever succeeded in eating two plates of hot muffins for breakfast." Now we are beginning to see what he means when he says: "To be great is synonymous with happiness. If you are absolutely happy you are really great."

What They Look Like. Readers of *The Theosophist* for March will find the usual assortment of photographs of Mrs. Besant (published by herself), and those theosophists who do not already know what she looks like—if such there be—are referred to them. There is also a photograph of a person hidden behind an open umbrella (facing page 657), labeled "C. Jinarajadasa." Only the part from the tummy down is visible, but perhaps that's enough. A new booklet of six photographs of Leadbeater is also announced, guaranteed not to have been released before. Others will doubtless be published as fast as the Arhat can change his clothes and pose for them, and the photographer can develop the plates. Between posing and imposing the Arhat must be kept busy, but we do want a few more—the Bishop fishing for water sprites; the ditto nursing his cat; Lady Emily Lutyens reposing in his aura, and the Bishop hard at work on the nirvanic plane. At twenty-five cents the half-dozen, these should sell like hot cakes, and enlargements might be used for the walls of lodge rooms.

Coming Soon. It is officially announced that Mrs. Besant and Krishnaji will be with us August 25th. They will bring a complete outfit of stage tricks to convince the doubting that he is really the vehicle of the Coming Teacher. Now that the faked "Elder Brother" trick has been adopted, it is suggested that a good ventriloquist might render important service. A loud voice, seemingly from Krishnaji's mouth, declaring "I

am coming to make everybody happy," as happened at Adyar, should convince the most skeptical. Whether Mrs. Besant brings an assortment of bishops is not stated, but an exhibit of robes and miters would be equally convincing; it is the embroidery and calico, not what's in them, that makes the converts. After all, I feel that Mrs. Besant can render no greater service in exploding the Coming Christ myth than the spectacle of this lambkin led about by his "ma" and being prodded on in propound his puerile platitudes before a discriminating public. A new Jesus prating about the happiness of the little birdsie soaring up into the blue sky partakes more of comedy than of religion.

Getting Back on the Band-Wagon. Every theosophist who condescends to read the *Crinia* knows that I am an ardent opponent of quitting the Theosophical Society, once one has taken upon himself the duties and obligations of membership. I therefore heartily agree with the Secretary-Treasurer, American Section, in her circular letter of April 1st to lapsed members, that "We should not lightly give up our membership." But I think the American Section should provide itself with a literary editor for its announcements who has not only some sense of humor but likewise of facts. The Secretary-Treasurer informs us that "to have earned the opportunity of participating in the work at this time is the culmination of lives of effort." What humbug! Only a few lines below it is stated that one may become a member at the cost of \$6.00 a year, and we all know that any Tom, Dick or Mary can join upon paying this sum and getting two members to sign the application, and that practically no questions are asked. "Culmination of lives of effort," adieu! We are also told that "Our President, Dr. Annie Besant, will arrive in this country in August, and the message which she will deliver will be one of unusual moment, a message which is delivered once in thousands of years." This, of course, refers to her Coming Teacher, represented by the foolish little Krishnamurti. Yet we are having new Messiahs all the time, both in the insane asylums and out of them. There are several others posing as such at the present time who can put up as good a claim to inspiration as young Krishnamurti. Some of these can speak in a worth-while way, and there are hundreds who make no such claim who can do far better than he, for Krishnaji can only open his mouth and bleat something about being happy, and about happiness and greatness being synonymous. For \$6.00 you can buy the messages of Krishna, of Buddha, of Christ, as well as of all the holy prophets and apostles, and have something left over to buy a copy of Mrs. Besant's wonderful "message" in addition, if you care to fool with it after you have read the others.

Too Many Masters. An editorial in *The Path* (Sydney) for March-April on the Masters says: "Today, fifty years after, we are in the position of having too many of these same Wise Men!" After referring to the Masters mentioned by Lazenby, Leadbeater, van Hook, Mrs. Alice Bailey and others the writer continues: "To the student of the occult the difficulty is no longer to find the Masters, it is to escape from them." To this might be added that we not only have too many Masters, but too many of the same Master. Every now and then I discover a new Morya, while one K. H. busies himself with attacking the church and another defends it. The craze for new Masters is a phase of the Messiah craze, apparently. Those who won't take the trouble to study the sayings of Krishna, Buddha and Christ are looking for a New Teacher, while the disciples of the polymorphous Mahatmas of today are just the ones who ignore or disparage the *Mahatma Letters*.

Letting Your Light Shine. In raising funds for his proposed temple of Leadbeaterism to be erected near Chicago, Mr. Rogers shows a keen knowledge of human vanity. In the *June Messenger* (page 17), he declines to publish the names of those who have pledged less than \$100, but informs the members (page 16) that by making a pledge of \$100, and paying \$88 cash, it will be called square, and the donor will save \$12 and

have the pleasure of seeing his name in print as giving \$100. It's bad enough to want to see oneself advertised for his actual charities, but to permit oneself to be broadcasted as giving what one has not given reminds me of Ananias and Sapphira. Any theosophist with the ethics of H. P. Blavatsky would very promptly say to Mr. Rogers: "Get thee behind me, Satan."

Corruption of Original Blavatsky Texts by Mrs. Besant and Others. A set of Curries containing the first public exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations, can be had from this office for six cents in stamps.

Some Reduced Books

The following, all unsold, are offered by the O. E. LIBRARY at reduced prices. Subject to withdrawal without notice. Cash or C. O. D. only. *Genkurz, Elias*—Diary of a Child of Sorrow, 65 cents (from \$1.00). *Hara, O. Hushuu*—Concentration and Personal Magnetism, 70 cents (from \$1.25).

Jinarajadasa, C.—I Promise, 40 cents (from 60 cents).

Practical Theosophy, paper, 35 cents (from 50 cents).

Art and the Emotions, paper, 60 cents (from 85 cents).

The Heritage of Our Fathers, paper, 30 cents (from 40 cents).

The Faith That is the Life, paper, 40 cents (from 60 cents).

In His Name, 50 cents (from 75 cents).

How We Remember Our Past Lives, 80 cents (from \$1.25).

Theosophy and Modern Thought, 70 cents (from \$1.00).

Theosophy and Reconstruction, 70 cents (from \$1.00).

What We Shall Teach, 35 cents (from 50 cents).

The Theosophical Outlook (with B. P. Wadia and Others), 75 cents (from \$1.00).

Practical Hypnotism; The Road to Success; Business Success, ppr., 10 cents (from 25 cents).

Leadbeater, C. W.—Clairvoyance, 50 cents (from 85 cents).

Invisible Helpers, 65 cents (from \$1.00).

Dreams, 45 cents (from 60 cents).

The Life After Death, ppr., Riddle of Life Series, 20 cents (from 35 cents).

The Inner Life, vol. 2, \$1.50 (from \$2.00).

Leland, Charles—Have You a Strong Will? 70 cents (from \$1.35).

Lovett, Arthur—Volo, or The Will, 60 cents (from \$1.00).

Concentration, 75 cents (from \$1.25).

Patrick and Smith—The Case Against Spirit Photography, bds., 60 cents (from 85 cents).

Powell, Capt. A. E.—The Work of a Theosophical Lodge, 15 cents (from 30 cents).

Sinnett, A. P.—Expanded Theosophical Knowledge, ppr., 20 cents (from 30 cents).

Nature's Mysteries (Riddle of Life Series), 15 cents (from 25 cents).

The Social Upheaval in Progress, paper, 25 cents (from 40 cents).

Superphysical Science, ppr., 20 cents (from 30 cents).

Stocker, R. Dimsdale—Colour as a Curative Agent, 25 cents (from 50 cents).

Violet, Dr. Marcel—Spiritism and Insanity, 50 cents (from \$1.00).

Wadia, B. P.—Will the Soul of Europe Return? ppr., 30 cents (from 40 cents).

Labour in Madras, ppr., 50 cents (from 75 cents).

The Theosophical Outlook, Lectures by B. P. W., C. J. etc., 75 cents (from \$1.00).

Whyte, Herbert—Is Theosophy Antichristian? 20 cents (from 30 cents).

Wodehouse, E. A.—A World Expectant, 70 cents (from \$1.25).

Heindel's Ephemeris for 1927

Heindel's ephemeris for 1927 is now ready and may be had from the O. E. LIBRARY for 25 cents. All back issues to 1860 also supplied; 25 cents each, while bound volumes, twenty years in the volume, namely, 1860-1879; 1880-1899; 1900-1919, are sold at \$5.00 a volume.

The Liberal Catholic Church and the Theosophical Society

The fraudulent nature of the claims of the Liberal Catholic Church, the disreputable character of its founders, its repudiation by the officials of the Old Catholic Church of Holland with which it claims relationship, its efforts to deceive theosophists and the public as to its true nature, the efforts of Annie Besant and C. W. Leadbeater to force it on the Theosophical Society and its incompatibility with the teachings of H. P. Blavatsky and the Masters, are fully exposed in a series of twenty-five issues of the CHURCH. Every true theosophist should read them. A set of these can be obtained from this office for 25 cents in stamps.

Inside History of the "Coming Christ" Movement

Those who would like to know something of the inside history of Mrs. Besant's New Messiah affair, and of the personalities back of it, will find much astonishing and authentic information in the following:

The Theosophic Voice, three parts. A full account of the famous Leadbeater scandal of 1906 and of how Mrs. Besant put him back into the T. S. Also the Van Hook letters.

An unabridged reprint of *The Theosophic Voice* can now be had from the O. E. LIBRARY for \$1.25.

Veritas—Mrs. Besant and the Alcyone Case.

A full account of the famous Madras trial centering about Krishnamurti, the New Christ, and telling you much you should know about C. W. Leadbeater, now one of the "Twelve Apostles," and his infamous doings, including his own confessions, in the form of original documents.

Brooks, F. T.—The Theosophical Society and its Esoteric Bogeydom.

Brooks, F. T.—Neo-Theosophy Exposed.

The Brooks books contain many documents otherwise inaccessible relating to Leadbeater and others who are now "Apostles" and "Arhats."

Levy, Eugene—Mrs. Besant and the Present Crisis in the Theosophical Society.

These books contain facts every F. T. S. should know, but which are either carefully concealed or denied.

These books will not be sold, but will be loaned to responsible persons upon making the usual deposit of two dollars, against which the postage and a small charge of five cents a week to cover wear and tear and packing will be assessed. We reserve the right to require satisfactory references from persons unknown to us, and to refuse to loan them to those not complying with this.

The famous pamphlet, "The Central Hindu College and Mrs. Besant," by Bhagavan Das, author of *The Science of Peace*, can still be supplied for 10 cents.

One Way You Can Help Us

Readers of the CHURCH who are book buyers can help us materially by ordering their books from us. We supply not only theosophical and occult books, but current books of any kind (except bibles and dictionaries). The profit from these goes towards supporting our work. We have no grudge against your local book store, but as you are interested in the CHURCH we think you would feel a satisfaction in aiding it in this way at no extra cost to yourself.